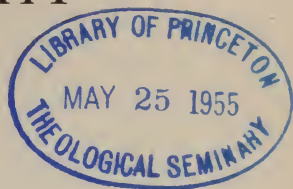


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LIFE AND LIGHT

FOR



WOMAN

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Life and Light

Vol. XXXVII

JANUARY, 1907

No. 1

WHAT SHALL THE NEW YEAR BE? Nature marks no division between 1906 and 1907, but few of us who live by a calendar can pass from one to the other without a sense of awe and wonder. The years that are gone have brought much that was good, many opportunities for service and of gain of soul, in force and stature. Some of these opportunities we have used, some have slipped away unheeded, never to return.

What will the new year bring? Many things that none can foresee; "it is the unexpected that happens," but the main current is under our own control—we ourselves determine more than we are apt to think. We choose, each one of us, day by day whether or not we will seek first the kingdom of God, and that choice determines the good or evil of all outer happenings. To some of us the years that remain grow few, nay this, or a part of this, may be the last, and what we do to help to bring the kingdom must be done quickly, with no lagging or fickle heart. To do God's will, to help others to know and do it, this brings us into his abiding presence, and this is the greatest joy of life. Will you have blessing in the new year? That is for yourself to say.

RESOLUTIONS.—The following resolutions were adopted at the annual meeting of the Woman's Board of Missions held in Portland, in November, 1906:—

WHEREAS: Our Heavenly Father, whose wisdom and love we may not question, has within the past year called from earth our honored and beloved President, Mrs. Judson Smith, we, the officers and delegates of the Woman's Board of Missions, desire to express our sense of loss with our appreciation of her character and efficient service for sixteen years as the chief executive of this Board. Self-reliant but never opinionated, she valued the counsels of her associates, and she constantly sought and relied on the Divine guidance. With judgment thus directed and matured, she held her convictions conscientiously and firmly, yet always with tolerance of opinions differing from her own. Her knowledge of our own missionaries and their work was comprehensive and minute, her interest in them warm

and personal. She believed in this delegate body and in the great constituency represented by it. In every appeal for advance she relied with assurance upon your co-operation in work and prayer and the inspiration of your faith. Therefore,

Resolved, That we thank God, who called our late President to such high service for Christ and humanity and for our association with her in this work.

Resolved, That the memory of her life, so enriched and ennobled by the Divine indwelling, shall constrain us to seek the abiding presence of the same Spirit of life and power.

Resolved, That in her memory, we this year enlarge our gifts and our endeavors to promote the coming of the Kingdom of our Lord Jesus Christ.

Resolved, That these Resolutions be included in the minutes of this annual meeting and that a copy be sent, with our tenderest sympathy, to the son and daughters now doubly bereaved.



OUR NEW PRESIDENT. While the Portland meeting was pervaded by a tender sense of loss, and of missing the gracious presence of the one who for sixteen years had guided our councils, yet we rejoice that hearts were united in the new leader whom the Master has given to the Woman's Board of Missions. To those who have been attendants at the annual meetings the face and voice and spirit of Mrs. Daniels are well known, since as vice president she frequently relieved Mrs. Smith of the duties of presiding officer. For the sake of the many not thus privileged we reproduce her "counterfeit presentment," adding a word of introduction. Born in Tolland, Conn., the daughter of Hon. Charles Underwood, she was edu-

cated in Hartford, with two years at Smith College. In 1884 she became the wife of Rev. C. H. Daniels, then a pastor in Portland, Me., and in that city she began her active work in aid of missions and the Woman's Board. Later her husband was for many years the Home Secretary of the A. B. C. F. M., and thus her interest in missions became deeper and her knowledge more detailed and extended. Dr. Daniels is now pastor of the Congregational church in South Framingham, Mass.

CONTRIBUTIONS FOR THE MONTH. The Treasurer received between October 18 and November 18 the sum of \$4,515.83 in contributions for our regular work. This sum is less by \$1,353.48 than the receipts for the corresponding month of 1905. This will teach us, if we need the teaching, that the fact that we have come nearer our goal than ever before does not in the least allow us to relax our diligence. We are most thankful for the good record of the past year. We must prove our gratitude by making this year a little better. So many doors stand open for our workers; let us keep good the supplies from this end.

MISSIONARY PERSONALS. Miss Grisell M. McLaren, who has for six years had charge of girls' school at Van in the Eastern Turkey Mission, last year with more than two hundred and thirty pupils, has been obliged by family reasons to return to this country. This brings great loss and regret to the school, and it is a keen trial to Miss McLaren, who is devoted to her work. She left Van in July, and after visiting relatives in Scotland reached Boston in November. Many will rejoice in the word of the coming of a son, Albert Tyler, to Dr. Beals, of Ahmednagar, on October 14; and a daughter, Grace, to Rev. T. S. Lee, of Wai, on the 24th of the same month. Dr. Ruth Hume says that both are "splendid babies." Miss Lucy E. Case, of the girls' school in Osaka, Japan, has arrived in this country.

THE MOST PRESS-ING NEED TO-DAY. There is a somewhat general idea abroad among those interested in the work of the Board that the greatest lack is that of funds, and that workers are for this reason being detained in this country. While the need of funds was never greater than at present, and the consequent crippling of the work cannot be overestimated, there is a still greater need just now—namely, that of recruits to fill vacancies for which funds are in hand. Not one class of workers alone is in demand, as will be seen when we state that there are now called for, from various parts of the field, kindergartners and teachers competent to organize primary schools, also those who will care for girls intellectually, physically and spiritually, in entire departments of schools. In one case an established boarding school requiring the constant care of two ladies has been left for several years in charge of a missionary wife, who has been obliged to add this to the many other duties devolving upon her. College and normal graduates, capable of developing schools that have already attained a good degree of efficiency, are demanded by three widely different fields—India, Turkey and Mexico. Evangelistic workers are urgently needed in Japan, China and India. In the last named field such a worker would have an un-

usual opportunity for service at the head of a training school for Bible women. Trained nurses with the one underlying motive of supreme love for Christ and the desire to win souls for him are called for, one such being much needed at the present time in Central Turkey. In these fields there is no overcrowding of applicants for positions. A young woman entering upon this work in any of its departments may feel that she has an opportunity rich and vast, where her life will be made to tell for its utmost value, where every power will be called into fullest requisition, and where, if other workers should be found to join her, there still will be room enough and to spare, while ungarnered harvest fields stretch out on every side.

K. G. L.

COLLEGE WOMEN IN INDIA. *The College News* of Wellesley brings us two charming letters from the field of our Marathi Mission. One from Miss Katharine Hall tells of her arrival at Ahmednagar, when, "in the clear air and wonderful glory of an Indian sunset, representatives of 1897, 1900 and 1909 raised the Wellesley cheer." She speaks of the school at Kodai Kanal, where in a cool, delightful retreat among the mountains the children of missionaries receive excellent educational training, preparing them for higher school and college work in the home land. They can be with their parents for three months every year, and keep strong and happy in their school. She gives a glimpse of the hospital where Dr. Ruth P. Hume, a Wellesley graduate and supported by the college, is doing a blessed work: "The women and children are very grateful, and well they may be, for Ruthbai—*bai* is Marathi for Mrs. and Miss—devotes her life to them. Besides the severe hospital duties, Ruthbai is in charge of a dispensary in the heart of the city. Wellesley may well be proud of her missionary."

INTO A NEW LIFE. This is a most attractive little book, profusely illustrated and prepared in charming style by Misses H. L. Osborne and Evelyn M. Worthley of our mission in Foochow, China. It is in two parts, entitled "Within the Big Gate," and "Outside the Gates." Send for it, read it, and pass it on to someone who needs to know what is being done by such dear young women as these in Diong-loh, China. Price, 15 cents. We have now completed our series of leaflets on our boarding schools, bringing them down to date. One of these is *The Anglo-Vernacular and Girls' Boarding School in Ahmednagar, India*, just issued, and written by Mrs. Florence Hartt Hazen. It has had a varied history since the beginning in 1832, and can now report students of high attainments and efficiency as instructors. Price, 5 cents. The long time and well known Girls' School in Uduvil, Jaffna, Ceylon, gives an attractive leaflet, which will

be in demand. This school has twice had the honor of receiving the Cheshab Chundra Sen prize of the Calcutta University for students who had the highest standing of all the girl graduates in India, Burma and Ceylon at the entrance examination. As a fact in history we need to say that Miss Cynthia Farrar was the first unmarried missionary sent by the American Board, in 1829, to the Marathi Mission. She died in Ahmednagar after ten years' supervision of girls' schools in Bombay, Sholapur and Ahmednagar. The wonderful and blessed work of Miss Eliza Agnew in this school can never be written. Better still, it will be held in perpetual remembrance. Price, 5 cents. "Coral Island Brownies," by Mrs. Theodora Crosby Blin. Another entertaining booklet for children, who will like to know how children in the islands of the Pacific Ocean live. Price, 5 cents.

DOING AWAY WITH OPIUM The Chinese government has issued an edict which, diminishing by ten per cent annually the land given to poppy raising, will in ten years end opium production in that empire. Only registered persons may use the drug, and all under sixty must decrease the quantity by 20 per cent annually. All teachers, scholars, sailors and soldiers must abstain after three months. After six months only government officials may sell it, and they only to registered persons or on physician's prescription. Thus does China prove her purpose to be free from all that can hinder progress, and all who love her welfare and our missionaries there will rejoice in this onward step.



TEACHERS' HOME AT UMZUMBE

This illustration shows the home of the teachers at Umzumbe, which was burned in September last, as told in our December number.

A SUNDAY IN NEW POMMERN

BY REV. J. H. DENISON

New Pommern, formerly New Britain, is an island about two hundred miles long, just east of New Guinea in the Bismarck Archipelago. The people are Melanesians, not Polynesians, and are of negroid type, though lighter in color, with kinky hair, flat noses and thick lips. They are all cannibals, save the few on the north end who have been influenced by Christianity, and last year some of these rose and wiped out a Roman Catholic station, killing five priests and five sisters. The island is entirely unexplored, with the exception of a small peninsula on the north end, where the mission stations are located, and also the seat of the German government, and two large plantations of the German New Guinea Company.



TROPICAL FOLIAGE

WE started out after breakfast along the palm shadowed beach, while the bell was just ringing for the service at the Raluana church, and after a couple of miles of coconut groves struck into the bush. Here we followed winding native paths, through the high grass, and open native fields of "pit," and sugar cane and taro, where the sun beat down with merciless heat, gradually reducing me to pulp, though I had the consolation of noting that To Laim, Mr. Fellmann's* servant, who led the way, apparelled in a blue shirt and red sash and carried our hymn books, felt the heat as much as I did. Then we plunged into the cool depths of the forest, where gigantic trunks towered above us, hung with vines like the ruins of some castle, and spread out huge branches over

us, each of which was a veritable hanging garden, where pale green orchids flamed their tongues, and feathery ferns swayed softly, and deep green vines

* Mr. Fellmann was the German missionary whose labor had founded the church.

hung in graceful festoons. The almond trees spread their shiny branches of deep green tipped with flame where the fresh yellow leaves glittered. The gnarled and knotted banyans, with trunks like a writhing mass of snakes, rose high to the sky and dropped thence their dangling roots. The small leaved tree they called a gutta percha in Ceylon was frequent, with its tall gray trunk and crawling reptilian roots. Frequently the path was completely embowered in vines, and the long feelers of the "stop a bit" clung round us and checked our passage. Again we would pass under a great arch made of the graceful, curving bamboo poles, some seventy-five feet long, surrounded by delicate foliage. From the dim recesses we could hear the crooning of the pigeons, or the sharp scream of a parrot, as it flew past—a flash of rubies and emeralds; or a great flying fox would go soaring away through the trees up into the blue, like some enormous eagle.

At last we came within hearing of childish voices shouting at play, and after plunging through a deep gully and extricating ourselves from the clutches of the beautiful fern vine that overhung it, we scaled a bank and found a broad open space under the trees where

a number of women and children were playing together. They looked frightened at seeing us, but Mr. Fellmann soon reassured them and they led us inside the fence of the village to an open thatched roof beneath which the chief was sitting. He greeted us cordially and we seated ourselves beside him in the midst of his six little boys, who gazed at us with round and shining eyes and laughing mouths. The women removed themselves from our sacred precincts and sat on the ground under the great trees, playing with a beautiful white cockatoo, with blue eyes and a yellow plume, who danced around and bit their feet. The chief treated us to cocoanut water, and informed me that I was sitting on the grave of a native. They bury their dear ones a few inches beneath the floor of the house!



YOUNG MAN OF MELANESIA

We could not have our service here because a greater chief lived a little further on—"lived," for he is dead now. So on we went through the cool deep forest accompanied by the smiling boys, and at last came to another little village, where we were cordially greeted by two men who tried to shake hands but didn't know how. To Laim beat a little log drum till he broke it, and then they got him another big one. At last the people gathered, chiefly from the place of the other chief. Only one of the women had any upper garment on, and she had only put on one sleeve. They wore simply the *lava lava*, a gay cloth about the loins. We sat down on a mat made of two palm leaves dexterously braided together, and the people sat on the ground. None of them are baptized Christians, but some of them had come to Mr. Fellmann's annual meeting where the contributions are made, and then had heard for the first time of "Iesu," and had asked Mr. Fellmann to come and preach to their friends. To Laim, Mr. Fellmann and I did our best to sing—I didn't add much as my pronunciation of the language is hardly perfect as yet. He prayed and they bent forward reverently, and then he read the account of the Greeks who wanted to see Jesus, and told them that as now they were beginning to see so many strange new things (of which, to judge by their looks, I imagine I was one), their chief need was also to see Jesus who could help them as no one else.



NATIVE HOUSE, NEW POMMERN

It was like a dream to sit there on a palm leaf under the tall cocoanuts, and look at that crowd of brown bodied, bright eyed savages as they squatted in front of the thatched houses and listened for the first time to the old gospel message. What more beautiful temple than that great forest with its stately palm columns, and its shadowy aisles, silent save for the croon of the pigeons or the thud of a falling cocoanut.

After the service we moved on through the forest glades and grassy plateaus, getting always higher up and further from the beach until Mount Vatzine loomed up, seemingly quite near. At a point where three paths met we found a group of men chewing lime and betel, one of whom, a fine looking young fellow named Peter, is the only Christian they have yet baptized in

this inland part of the bush. The clump of bamboos beneath which they sat was marked with many queer signs; among them a distorted face surmounted by a pointed hat. This, Peter said, was the sign of an evil spirit. Apparently the place was haunted. The men went on with us, carrying their "chew" of betel nut in little palm leaf bags. The path was over the open plateau, with glimpses of the sea, and the towering blue mountains of New Ireland. It was fearfully hot, so we were glad when we came to



CHURCH IN NEW POMMERN
Native congregation in front

a little village where a large building in native style, built of plaited palm leaves, and with three peaks on its thatched roof, was the predominant feature. Mr. Fellmann announced that this was the church.

On a bamboo bench covered with matting sat an old man with white hair and beard, and blind eyes. This was the old chief To Nat na Kaia,—the Son of the Evil One, and a famous old warrior. He greeted us cordially and after some talk we went on into the teacher's house. Noah, the teacher, was a man with twinkling eyes, and an enormous mouth, which opened and twisted in continual humorous gymnastics. His wife was a pretty young

girl, who wore a becoming white waist trimmed with red. She got us a whole plateful of bananas which I consumed rapidly, also cocoanuts, which helped to quench my ferocious thirst. She also dug up a fowl and some taro from an oven somewhere. The fowl was tender and delicious. Having no knives and forks we sat crosslegged and tore it limb from limb. It tasted better that way. Then we lay on our backs on the clean, cool matting in the breeze that blew in through the open door, beneath the heavy brown thatch, and watched the great banana leaves—huge shields of translucent emerald—wave softly in the wind, while the palm leaves, like great curving feathers, arched over to frame the view beyond. Soon the drum sounded and then we heard a weird chant sound out. It was the people struggling with the catechism. They always do this to fill in the time till the preacher arrives. The church has only been built two months, so they are not very far along yet. Then we went in. Mr. Fellmann had a big wooden box for a pulpit and I sat with the people on the palm leaf matting. About seventy-five, including children, were there. We rose during the hymns and got down on all fours during the prayer, which is *de rigueur*. Mr. Fellmann preached on Christ's words about gathering the children of Jerusalem as a hen gathers her chickens,—which appeals to them greatly, as they know the enemies of the little chicks, and the hen's care for her brood. To Laim and I were the only ones who nodded; the congregation were intent. But in spite of my interest, after the walk in the heat I had to pinch myself to keep awake.

Well, at last we said good-by to the old Son of the Evil One and went on our way again, through the forests and grass patches, past villages and native plantations. After some miles we came to a somewhat larger village, in front of which an old chief was sitting with his wife on a log. He had a most remarkable face. The brow was high and heavily wrinkled, the nose Roman in profile instead of concave. There was most remarkable length of upper lip and chin, and the mouth was straight and firm with thin, mobile lips, whose twisting had marked the face with many fierce wrinkles. I have seen many queer faces, but for sheer grimness I never saw one that could approach To Kaia, for this was none other than the famous old murderer to whom they had given the name of The Devil. He had once massacred a whole village of two hundred and dragged off the bodies of the wounded and dead and hung them up to the sacred trees, to be cut down limb by limb as they were needed for the feast.

Mr. Fellmann chatted with him and then asked him if he would show us the Duk duk ground. No one uninitiated into the Duk duk secret society may enter this spot on pain of death unless accompanied by the chief. He

promised to take us and led us with limping step and leaning on a staff. We passed a beautifully made house in its little enclosure and an unusually pretty woman came out to greet us, with the plumpest, jolliest baby I have yet seen, astride of her hip. This is his latest and favorite wife. He led us past another somewhat tumbled down house, where another of his wives (he has twelve in all) was sitting tending her baby. Then we took an unfrequented path which led us into the forest and out onto a ridge between two precipitous valleys, where grew some gigantic trees covered with orchids and ferns. We met several tabu signs to warn away the uninitiated, and at last came to an open space on the top of the ridge, where there was a low hut, and where every tree had painted upon it a hideous round head with huge goggle eyes. This is the Duk duk symbol and this lonely, isolated ridge, in the midst of the forest, is a meeting place of that dread secret society that terrorizes the island, that formerly executed its law and did not hesitate to slay anyone who came into its path. We hoped to see some of



MOTHER AND CHILD

the strange extinguisher-like masks of leaves which the Duk duk wears during his peregrinations, but there were none around, as their meeting season is in October. To Kaia asked if I was a great chief in America, and Mr. Fellmann told him something of my church, and asked if he would like to send a message to my people. "Send them my love," he said. "Tell them I am now a man of love. Formerly I was a man of wrath and a man of war and hated all men. I have spoiled all the land about, and destroyed the men who dwelt here, in my anger. But your missionaries came and took my hands and removed them from my spear and crossed them and said,

‘To Kaia, those hands must fight no more,’ and see, they have not, and now they cannot. And thus I am a man of love and now I love all places. Therefore send them my love.” And this was the man who destroyed a whole village and helped to eat their bodies. A church is near his house, and the young teacher, Zacharias, and his wife are with him. To Kaia asked my name, and then shortly after exclaimed, “Oh, I have forgotten it.” Then turning to one of his boys, he said, “Now you must remember it, and when the missionary (Zacharias) returns, we will make him write it down.” Zacharias is preaching at Raluana in Mr. Fellmann’s absence. He exchanges all the teachers every Sunday for preaching, so they do not grow stale to their congregation.

We said good-by to To Kaia, and plunged into the deep valley around the Duk duk ground. I had seen fine forests before, but this threw them into the shade. The trees were gigantic and every branch a hanging garden. Below it was a bower of ferns and vines. At last the path brought us up the steep sides and across the plateau, and we found ourselves on the brink of a ridge descending almost precipitously some 1500 feet to the quiet waters of Blanche Bay. In the sparkling blue water every dark inlet was clearly outlined, and across from us and almost seeming to close the mouth of the bay, jutted the great promontory with its three huge green cones, now volcanoes of verdure, and the bare, smoking crater at their feet. The clouds were soft with the pearly hues of twilight, and as we walked down the length of the great ridge there was a constant change of color shifting over the wonderful scene. We walked home through the dark forest road, our way through the blackness lit by flickering fireflies.

LIFE IN OUR SCHOOL AT VAN, EASTERN TURKEY

BY MISS SUSAN R. NORTON

SCHOOL began Monday, September 17. On Friday of that week there were two hundred and twenty-four pupils, besides thirty or more in the kindergarten. There are more in the kindergarten now, and probably in the school also. We have the same teachers as last year. I am having several new experiences in consequence of Miss McLaren’s absence. Some are not rose-colored, but most I enjoy. In the days before school opened I had the boarders in our sitting room for prayers, and I liked it so well that I continue the plan. When school is in session, many things prevent our coming in contact very much with the girls, and I like this touch with them at the beginning of the day.

Before school began I looked over the beds to see which needed mending, etc. You know what the beds are like. Some were too small, and in some cases a larger girl's bed would be given to a small girl and the small bed enlarged for the larger girl. It is not a shame to wear patches here—indeed it is sometimes difficult to tell what was the original cloth of some garment seen on the street. Mrs. Raynolds believes in having the girls patch to the last degree because many of them will probably go to poor homes. On Saturday the girls come for patches, and then I taste a mother's joy (?) in deciding whether a sleeve or apron or garment shall be patched or a new one given. Oh, but some of them are a sight! Evidently the girls do not come for a patch when the garment begins to wear out, and some of those who are at home during the summer do not attempt much mending, I guess; probably some would not have anything in the house with which to patch. There is a general lack of things when they come back from vacation. One day stockings were wanted, so all the dilapidated stockings were brought. It was an interesting collection, and I took one pair to Mrs. Raynolds because I didn't dare to give a new pair until I asked her. She said to cut them off and give thread to knit on with. It is very nice to have Mrs. Raynolds to lean on.

Here are some of the wants that have been manifested: "Do you wish to give knitting needles," "thread for stockings," "thread for sewing beds," "thread for sewing a shirt?" (These three threads are different, and a fourth kind is used also on the beds). "My bed is too short." "I haven't any shoes. I gave mine to be mended and they kept them for patches." "My bed is lost. I left it at Surp Krekore (St. Gregory) and went home, and it wasn't brought back here." (She has to go to the "other side," the German Orphanage, and hunt for it, which she does without success.) "One of my shoes dropped in the river (in vacation) and Armaghah (who lives in the same village) took the other one because one of hers was worn out." "I haven't any yasma" (head covering). It is a trial to the girls to put on the yasma for the first time and there is considerable protesting and saying "Gamachnam" (I am ashamed). I don't know whether they know it, but some look very pretty or attractive with the yasmas on.

The tuition problem is a very perplexing one. One girl in the senior class is staying at home because she cannot pay tuition. When the girls stopped at her house this morning, she said the government was pressing for taxes on one side and the school for tuition on the other; her father's work is mending clothes for the Turkish soldiers, and it is probable that he does not receive very much nor on time. We will try to help her. One mother says, "We have not money for bread." She usually pays tuition,

but how can she now? Our cook is in straits, too. His rightful tax is one hundred and twenty piastres and he had paid a large part of it, but the government now demands six hundred piastres and the official says if he does not pay it he must go to prison. It makes one wish she could "speak her mind"—a foolish wish as far as its having any effect is concerned. Very few pupils will bring tuition on Monday any way. The people think if they pay out money on Monday, they will be paying out all the week long.

October 9.—I do not go to the hospital with our girls every Sunday now; the teachers Hasmig and Hamas who live in the house share the responsibility with me. One day when I went, a man asked for "O Happy Day." I asked him if he rejoiced all the time, and he said that though he was sick he rejoiced in spirit and that one could rejoice if he knew his sins were forgiven.

The other day a villager came to see me, the husband of the Bible woman. He said the Lord gave her to him, that she was the means of his salvation, that before he chose her he asked that the Lord's will might be done in the matter. He says when he does not do right, she tells him his way is crooked—he must straighten it, and talks to him as to a child (she is much older than he). She is doing a splendid work, going to other villages, etc., talking with Kurds as well as with Armenians. One said to her, "Aren't you afraid to say such things? You may be killed." But she replied, "Let them kill me. They cannot kill my soul." If every Christian had that spirit and her eagerness to preach the gospel, it is probable that Turkish hearts would receive light, and conditions be changed. Whatever will change them but the Spirit of God?

I find plenty to do and several things have not been done yet! (Do you have such things too?) But Christ works too and so all things work together for good, even the rubs against others' individuality, and mistakes on my own part. I am having new experiences of his power and love. One of our most consecrated workers has hard times with her "old nature," but Christ has wonderfully melted her more than once since school began. Please pray for her. Her own will is so strong, but she does want to do Christ's will.

Now good-by. You are just as busy as we are and need prayer and sympathy too, and we give them. Pray that Christ's will may be done in all of us—missionaries, teachers, pupils, people, Turks, all.

A COURTSHIP AND MARRIAGE IN MODERN JAPAN

BY MISS JULIA A. E. GULICK

THE parties concerned are not Christians, but are more or less influenced by foreign and Christian ideas and ideals. The groom is the 'only son of his mother and she is a widow. At the beginning of the summer vacation it was whispered about that a teacher of English in one of our city schools wanted a wife, and that he wished to secure one during the vacation.

He had met a girl who pleased him very much, but his mother, a strong Buddhist, was afraid she was too near becoming a Christian, so she was dropped. About two weeks after that, I learned that one of our Bible women and my secretary had secured a wife for him from one of the out-stations, and that she was coming to be married in a few days.

My secretary knew the young man but not the young woman. The Bible woman knew the young woman but not the young man. The Bible woman had a photograph of the girl which pleased the young man, who wanted a "pretty girl" with some education, but did not care anything about the circumstances of the family. He was also pleased with what he was told of her disposition and ability. And when it was suggested that he visit the city where she lives and meet her, he replied that the recommendation of these young women was quite sufficient, and he did not care to see her.

He authorized the "go-betweens" to ascertain if she would consider the question of becoming his wife. If so, his photograph would be sent to her. The girl replied: "I have confidence in you; if you recommend the young man he is all right. I will be his wife. I don't care anything about seeing his photograph." (Perhaps the girl herself did not write this; very likely some relative wrote for her, but this was the substance of her reply.) The photograph was sent, however, also an engagement present, and the day set for the wedding, Sunday the 19th.

The bride's sister was to have come with her from their home, a day's journey from here; but her husband was taken ill so that she could not leave, and the young woman showed her pluck and determination not to miss her opportunity by doing the almost unheard of thing, of coming to be married entirely alone.

The "go-betweens" met her a few miles out of town, and escorted her to a hotel at about five o'clock. Supper, a bath, the hairdresser's art, and the donning of wedding garments, were the order of the evening, and about nine o'clock the bride was ready to go to the groom's house where the cere-

mony was to be held. In the meantime an elderly couple, my secretary's parents, had come to the hotel to escort the bride and her two friends to the bridegroom's home.

The bride was taken by her friends into a side room to wait till all was ready for the ceremony. When the proper moment arrived, the bride was escorted by the old lady to her seat in the reception room, her two friends following. The groom then came in from the veranda where he had been waiting (because there were but three rooms in their apartment) and took his seat in the place of honor facing the bride, a tray with sake bottle and cups standing between them.

The old gentleman sat at the right of the groom, and the old lady at the right of the bride. The guests were arranged in proper order of rank, or age, at the right of the old lady in a semicircle. The old lady presented a cup of sake to the bride; she drank, wiped the edge of the cup with a clean piece of paper drawn from the convenient front fold of her dress, and replaced it on the tray. Then the old lady presented the groom with sake in the same cup; he drank and replaced the cup on the tray, without wiping it. It was refilled and passed to the bride, who drank again. With this the simple, silent, ceremony was finished.

The groom retired and his place was taken by his mother, who was not present during the ceremony. The old lady introduced the bride and requested the mother's kindly appreciation of her. The mother responded by saying to the bride, "I understand you have consented to come to us. I am much pleased that it is so, and I shall depend on you greatly," punctuated with several low bows, to each of which the bride responded by a more prolonged bow than that of her mother-in-law. Then the bride said she was a poor good-for-nothing, who did not know the duties of her situation at all, and begged her mother-in-law to teach her her duties. She regretted her incompetence keenly, for she would surely try her mother's patience exceedingly in consequence of it. This too was said in sections with low bows between.

Then there was a change in the seating. The bride was placed next to the groom in the seat of second rank, the mother and guests in due order below them, and the wedding supper was brought in, which was ordered from a caterer. Before each person was placed a raised tray about twelve inches square, with five dishes on it, supplied with soup, fish, rice, etc., and extra dishes were on side trays,—all to be eaten with chopsticks. When the supper was over and the guests left it was after midnight. The supper and the ceremony were both much simpler than those of old Japan. In the full ceremony three sake cups of graded sizes are used, each party drinking three times from each cup.

The whole party were of course seated on the soft mats of the floor with their feet folded under them ; and when they bowed, their heads went down on their hands, placed palms down, on the mat in front of them.

It is pleasant to relate that the groom, a week after the marriage, in response to my suggestion that

“ The truest and best
That ever have met
Have always found something
To forgive and forget,”

said in English that his wife seemed to him “ almost perfect.” The mother has also said that her daughter-in-law seemed to know how to do everything. So we hope there will be no separation, but that it will prove a happy arrangement. The young couple are off now on a ten days’ bridal trip to some hot springs.

A curious fact in this connection is that my secretary, a woman of thirty-five or more, who has three married sisters, had never been present at any marriage ceremony, except her own, and that was a Christian ceremony.

ANNIVERSARY WORDS

From the T'ai Ku *Morning Howler*. Extra Anniversary Number. July 31, 1906.
Sixth anniversary of the T'ai Ku massacre.

HUMAN life is cheap in China. The superintendent of police in the treaty port week by week reports the number of dead bodies found in the street, along with the number of unmuzzled dogs and the hawkers without license. Outside the city wall of T'ai Ku I have seen fierce dogs snatch from its wrappings of straw and tear to pieces the dead body of an unloved and unwanted child. When the headless trunks of these six friends of ours lay in their little pool of blood doubtless there were few who felt a thrill of pity. The “ foreign devils ” were dead. No doubt now the gods would send rain. And does not this give us the key to all they suffered? That day—this day six years ago—was just the culmination. The real crucifixion had been endured for years. Do you ever pause to think what it means to live in an atmosphere of perpetual distrust, suspicion, unbelief? Have you sometimes felt the awful burning of that fire of hatred that smoulders in the hearts of tens of thousands all about you? In the stillness of the evening you hear the village woman calling to her fretful child, “ If you don't stop crying the foreign devil will get you ! ” You go upon the street and read in the hundreds of leering faces there the blind and bitter hatred of the poor

and the venomous contempt of the rich. You know from the scowling face and muttered speech that their hearts are hot against you. You feel that were it not for their fear of terrible punishment they would quiet the itching of their hands by taking hold of you and tearing you limb from limb.

No coolie so poor and ignorant but that he dares to fling upon the breeze his thought of you in ugly epithet or ribald song. No scholar is so filled with the great wisdom of the masters but that he can stop to scoff at your halting speech, your uncouth garb, your poverty of polished phrase and idle badinage. This is your atmosphere from day to day. No man accounts you worthy. Not a motive is reckoned pure; distrust, suspicion, unbelief—this malarial poison from the swamp of human sin—enters your soul with every breath. And all this our friends endured. This was their real crucifixion—the silent years, the long years in dark Shansi. That day—this day six years ago—was just the coronation time; then followed peace. It was like that evening banquet where Mary crept softly in and broke her heart and poured its love out at the Master's feet. Yes, it was just like that.

To-day in the compound south of our city our flag—their flag—the Stars and Stripes, floated at half mast. To-day in that quiet grave, where their torn bodies lie peacefully asleep, loving hands took flowers and placed them on the little mounds, and thoughts flow swiftly over the seas to loved ones who have long since found “a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” To-day, in the quiet of a city shop, a man told me of those other days, of hatred incarnate, of forgiveness equally incarnate, of his own persecutions, of his wife and little ones hiding for forty days and in mountain caves, of the mercy of God that kept them from every ill.

Wearily we ask again: “Can it be these noble dead have died in vain? Shall we not be quickened by their noble death to a nobler life? Shall not their unfilled places beckon to the young, the strong, the men who love the Master and his missing ones?”

“And death shall be no more; neither shall there be mourning nor crying nor pain any more. . . . He which testifieth these things saith, Yes; I come quickly. Amen. Come Lord Jesus.”

FRENCH, Jews, Mohammedans and English in Algeria, alike are being touched by God's spirit and their hearts melted. Night after night an audience of 2,000 people drink in the Word with surprising readiness. Many have been converted and a Jewish rabbi has asked to be immersed.

A LITTLE VILLAGE SUNDAY SCHOOL IN INDIA

BY MRS. THEODORE S. LEE

FOR nearly three weeks now we have been camping out in this little, far away town. This has made it possible for me to go almost every day into the school for which you are giving so generously of your money and your thought. Then, too, I have been able to go into the homes of the children, and I have come to know and love them better than ever before. So, naturally, I want you to know more about them too and a closer acquaintance would make you glad that you have a personal interest in the Bhuinj school. I am sure you remember the teacher and the children in your prayers.

Last Sunday morning, at half past eight, Balwantrao and I picked our way along an indescribably muddy road to the shed which is dignified by the name of "schoolhouse." Some twenty or so half-drowned, half-starved brownies gathered there, and we had a rousing good Sunday school. It was not what one could call an aristocratic gathering, but I assure you it did me good to hear those dark-eyed chaps singing lustily. Everyone joined in the hymn to "Jesus the Saviour." Then I asked them why we closed our eyes in prayer, and whether we could not pray with our eyes open just as well. Some thought we could pray only when our eyes were closed, but Dasharath remembered that last week I had explained to them that we closed our eyes in order that we might better keep our attention on what we were saying and to whom we were speaking. Then the children reverently repeated after me a simple prayer in which we thanked God for the much needed rain, and asked his help in the life of each one.

For the lesson which followed the Scripture passage they repeated we divided into two groups, Balwantrao taking the class of older boys and I the younger ones. It was delightful to see the zest with which those little chaps told, in review, the story of the Good Samaritan, which they had learned last Sunday. And they told it with dramatic effect too. In reporting the question which the ruler asked of Christ, "What shall I do to inherit eternal life?" Sumbha said "jawan" for "jewan." That made the question out to be, "What shall I do to get a meal?" instead of "eternal life." And I have no doubt the boy himself longed more for a square meal than he did for eternal life.

The children, squatting on the ground, had to shift around from time to time in order to find dry seats. While no doubt they did not fully understand the lesson about Jesus teaching how to pray, I hope they understood

at least that God loves as a father loves, and infinitely more than the best earthly father. They did fairly well in repeating the review Golden Texts. They did so with their arms folded across their breasts and the air of those who felt this was an affair of honor and of moment.

The moment of importance, however, to them was, I think, at the close, when each received a picture. The pictures mean a good deal to these children. And just here may I put in a plea for stray picture cards which you may not care to keep? I think we can use all that you can send, and be assured that they will be most welcome.

As I sit here writing, Bapu, the tanner's son,—the aristocrat of the school, who has to sit at a distance from the others lest he lose his caste,—Bapu with his pink turban is staring open-eyed at the window, wondering what sort of a thing a typewriter is. He is in the third standard, which means that he is in the last class; and next year we should very much like to have him continue in school at Wai. It remains to be seen whether or not caste prejudice will let him come or not.

All the boys are interesting when you come to know them, but Lakshiman, with his big, black eyes, is perhaps the most striking child in school because of his long hair, which makes him look like a girl. His mother, I believe, lost all her other children and dedicated this child to an idol if only he might be spared. One trembles to think what his future is to be; and yet we can hope and pray that these early years in school will have a lasting influence for good. Of the eighteen children on the roll, only two are girls. It is not popular in Bhuinj to send the girls to school.

Perhaps you may remember what an uphill time Balwantrao had with the school a while ago. I am glad to say the school is certainly doing better now, and we feel encouraged. It was very hard to get the parents to send their children at all, but I think Balwantrao is winning his way. The children come more regularly in the morning than in the afternoon, when they want to be off tending the goats and buffaloes. Three of the children come from the homes of our Christian families living here. The subjects taught are the ones you ordinarily find in a primary school. But you must remember that there is not a word of English.

We are very anxious to have the children well up in their reading, writing and arithmetic. We want them to be well drilled in the multiplication tables. But more than that we want them to know the love of God which passeth understanding. We want them to realize that Jesus Christ came into the world to save the people of Bhuinj. And we want them to ask intelligently for "eternal life."

MISSIONARY LETTERS

MICRONESIA

The heroic sisters, Misses Elizabeth and Jane D. Baldwin, find many and peculiar trials in this far-away and lonely field:—

The early part of the year a restlessness took hold of several of the girls who had reached what they and their parents considered a marriageable age, and in this spirit they chafed under the restraint of the school, became negligent in the performance of their duties, and lost their joy in spiritual things. This has resulted in the return to their homes of sixteen of the girls; some of them only little children, who imbibed the restless spirit and have given up their hope of an education that they may become child wives. We had hoped and almost thought that this stage in the school's development had forever passed, so we were much surprised when this spirit again manifested itself in our midst.

Without any doubt it is due to the retrograde movement on the part of so many professing Christians, and the return to the old heathen dance and practices. Although this spirit has been very prevalent in our churches for some time past, we had not before felt its influence in our school. Now it is a testing time in the school, and a season of great temptation to the girls. In view of which we commend them to your loving sympathy and prayers, that through His representatives on earth to-day it may be said to these dear girls as to Simon of old, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

TURKEY

Miss Orvis, a teacher in our girls' boarding school at Talas, tells of a new form of work which promises to be very useful—an institute for teachers, which will fit them to meet more successfully their many problems:—

Before I began the touring I had managed to get plans started for the teachers' institute, and the station had approved of it. At the intervals when I was in Talas we went ahead with the arrangements. Sometimes it seemed as if the whole thing must be given up, as was the meeting for the preachers which they hoped to hold. Finally we succeeded in carrying it through by having only the girl teachers come from the out-stations. These we entertained at the girls' school during the week of the meetings. Some of them came a few days early in order to be present at the closing exercises of our schools. The seniors and juniors of our school were also invited to remain, and most of them did so. Our own teachers all stayed, and those from the boys' school were present more or less. A goodly num-

ber of teachers from Cesarea and from the native schools came to the sessions. Every day there was a room full of people. In the mornings we had model lessons taught to classes from the primary school. In the afternoon there was a program each day, with papers and discussions on various topics of general interest to teachers, though throughout the week the emphasis was always put on the primary and intermediate school work. This is the part that has received least attention before this time.

Miss Burrage had a class every day in Bible study, and Mrs. Fowle led a most helpful meeting on Sunday. Sunday evening after the regular services of the day were over, we had a vesper song service out in the garden, and here the missionaries and the teachers joined in singing hymns from the Turkish and English both. Two evening lectures were given, one on "The History of Education," and the other on "Character Building." Our last meeting was held out of doors, and followed by a picnic supper. At this meeting the teachers gave informal reports of their work, and we talked it over together, getting and giving suggestions. I had ordered some new primary arithmetics from America, and these were bought by the teachers. I gave them various samples of busy work, also tracts, cards and papers to help in their work. They spent Saturday reading and studying the books we had on hand, and in taking notes, comparing notes with each other, etc.

CHINA

Mrs. Goodrich, whose husband is dean of the Theological Seminary in Peking, one of the schools sustained by the union of several denominations, finds ever new opportunities for work and is distressed by the inability to meet the need. She says:—

I long to take advantage of the rare opportunities. It would wonderfully ease my heart to start work for women and girls. The hour for education of girls has struck, but to do anything really worth while one has to have a place and money. I am daily praying to the Lord to touch some heart. I am sure he will. That precious martyr seed is living, vital, and there must be a glad fruition. It makes me lonely though, just to belong nowhere. Still the union work is of God, and all best things cost. I am hoping some way to get in touch with the Presbyterian work. It takes patience, and I never was very good gaining strength "sitting still."

We came to Chefoo early in May, leaving Peking the last of April, that my husband might meet with his committee translating, or rather revising the Mandarin version of the Bible. It will reach three fourths of China, so it is a work worth doing well. It means discarding many expressions exclusively Pekinese, and in their stead finding expressions common over all Mandarin-speaking China. Dr. Mateer, of Shantung, Mr. Baller, familiar

with all Central China dialects, Mr. Lewis, from far away Ssu Chuan, and my husband from Peking, with Chinese literary men, meet every morning for three hours, giving the final revision to work all previously gone over, not only in private but in committee work. Mr. Owen sends on his work from London, having gone over the work of others.

Missionaries from Korea, Manchuria and China are here, while in the C. I. M. they are from nearly every province in China. About two hundred and fifty missionary children are in the three fine schools conducted for their missionary children by the C. I. M. In the bay, the French and United States fleets, besides two Chinese gunboats, are lying at anchor. We are to be here for five months. It seems a long time, but my husband feels he needs me with him. Of course my main duty is to help him. He has such heavy work winter and summer, but he is glad indeed that his health is equal to it, glad to have a share in providing preachers and pastors for China, and in giving a Bible easily understood to China's millions.

SPAIN

Miss Webb's report of the year's work in the school for girls at Madrid is pleasant reading. We make a few excerpts :—

Four girls have taken a musical course this year, and were examined in the government conservatory in Madrid. This department is most helpful to our Institute, especially so, as by the aid of these pupils we are enabled to organize the various concerts held during the year, which help to make the school known and appreciated. This department is growing in popularity, and there are several new applicants for this course. We rejoice that by this means we may influence certain Spanish girls and their families whom otherwise we could not reach.

We have always had an unofficial normal course in our institution, and occasionally have sent one or two students to take examinations in an official center. But this year we opened a regular government normal course, and in June presented five candidates for examination. They did well, and we are encouraged to go on with this department, especially so as the government is becoming more determined not to allow untitled teachers to fill positions even in private schools. We have many new applications for this department for the coming year.

A long time is required for a new idea to take root in Spanish minds, so for this reason we feel satisfied with the seven little people who composed the kindergarten last year. It has been most successful in gaining friends for the school among both foreign and native residents. Miss Cooper has proved a most winning and attractive teacher. We hope it will increase more rapidly next year.

The preparatory department is by far the largest in the school, and will probably continue to be so for years, because of the great lack of adequate teaching in primary and secondary Spanish schools. Frequently girls, sixteen or seventeen years old, apply for admission who do not know even the rudiments and can scarcely write their own names, yet they are past mistresses in sewing and embroidery.

At the close of the year our first *Exposicion de Labores*, or Needlework Exposition, was held under the careful supervision of Miss Morrison, who directs the Spanish teachers of that department. It comprised an exhibition of sewing, embroidery, and other plain and fancy needlework. In Spain this constitutes a most important branch of a girl's education, and none can hope to secure a position as teacher unless she is well up in these arts. The exposition was well attended, and among the visitors were a number of normal school graduates, at present teachers in Madrid, so we were well content when these competent critics expressed in frank praise their admiration for the work done. After the exhibition the guests were entertained socially, and we felt that our first attempt in this direction had been successful. All such occasions serve to make the school better known.

Religious Work.—During the year eight of our pupils made confession of their faith by uniting with the churches in Madrid, and two others intend to affiliate themselves with their home churches during the summer. The Sunday school classes have been directed by Miss Bushee, and the Christian Endeavor Society and Junior Endeavor Society have been regularly sustained. The latter has been conducted by Miss Cooper, who has made it most attractive and helpful to the little ones. The two societies worked hard in the spring vacation and earned over ten dollars to send as a freewill offering to the memorial building of the Christian Endeavor Society in Boston. This appeal from America to all parts of the world to further the interests of Christian Endeavor work met with a hearty and enthusiastic response in the Spanish societies. Japan has been the subject for mission study this year, and Miss Winger has given us very interesting meetings on this country.

It is said the greatest prayer meeting in the world is held outside the great mosque of Delhi every Friday morning. There are from three to four thousand present, all gathered for the express purpose of worshipping one God. Not a woman is present. That is a sacred enclosure and no woman is permitted inside of it. Every woman among the Hindus is taught to worship her god. The men's gods are consecrated while the woman's are not, for fear she should pollute them.

Junior Work

Evangelistic Medical Educational

HELPS FOR LEADERS

PROGRAM ON MICRONESIA—FOR YOUNG WOMEN'S SOCIETIES

BY MISS HELEN S. LATHROP

Opening Exercises. Scripture. Prayer. (Five minutes.)

Roll Call. (Ten minutes.) Members responding with brief facts relating to the geography, political divisions, and resources of "the little Islands," and the social and religious life of the people, showing their condition in 1850. Prepared by leader from *Islands of the Pacific*, pages 306-323. Three Minute Accounts of,—

1. The Beginning of Missionary Work in 1852, by Missionaries of the American Board and Hawaiian Missionary Society. *Micronesia*, by Mrs. T. C. Bliss, Chapters 1 and 2.
2. Opening of Work in the Marshall Islands in 1857, by Pierson and Doane. *Micronesia*, by Mrs. T. C. Bliss, Chapters 4 and 5.
3. Opening of Work in the Gilbert Islands in 1857, by Hiram Bingham. *Christus Redemptor*, page 77. First Translation of the Bible. *Heroes of the South Seas*, pages 185, 186, and 197.
4. Opening of Work in the Mortlocks in 1873, by Princess Opatinia, the "Royal Missionary of Micronesia." *Christus Redemptor*, page 80.

Mr. Logan in the Mortlocks. *Micronesia*, by Mrs. T. C. Bliss, pages 92-94. (Fifteen minutes.)

Story of the Morning Stars. Questions and Answers. (Ten minutes.)

Prepared from "The Story of the Morning Stars," by the American Board. Launching of the First Morning Star. *Micronesia*, pages 54-58. Morning Star No. 5. *Micronesia*, page 156. Spain and Germany in Micronesia. *Christus Redemptor*, pages 81-82. *Micronesia*, Chapters 8, 10, 11. (Five minutes.)

Present Status of Work in the Islands. *Micronesia*, Chapters 11 and 12. (Five minutes.)

Brief Word Pictures of Life in Micronesia (told in story form): Building a House in Kusaie, leaflet, by Mrs. Garland; The Cyclone of 1905, leaflet, by Mrs. Garland; Coral Island Brownies, leaflet, by Mrs. T. C. Bliss; Life

of a School Girl, leaflet, Kusaie Girls' School, by Miss Olin; A Ruk Kindergarten, LIFE AND LIGHT, October, 1899; A Voyage of the Morning Star, LIFE AND LIGHT, July, 1897; Mail Day at Kusaie, LIFE AND LIGHT, October, 1895, page 461; *Micronesia*, pages 61 and 77. (Twenty minutes.)

Closing Prayer. Sentence prayers for our missionaries and their work. (Five minutes.)



THIRTY-NINTH ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

COULD all the women who are interested, and all those who should be interested in carrying the gospel to all the world, have attended the meeting in Portland, the work would receive a mighty impulse. Two hundred and ten women, delegates from twenty-three Branches, filled with a single, earnest, unselfish purpose, made a body that kindled enthusiasm, and the voices of the missionaries, eloquent in telling simply of the work to which they give their lives, would have touched the coldest heart.

Many of us arrived in storm and cloud, and searching wind gave hints of coming winter, but the warmth of our welcome and the good cheer of the whole atmosphere banished every sense of chill. The women of Portland and of Western Maine Branch had anticipated and provided for every need, and the smoothness with which the meetings moved on proved the thoroughness with which much unseen work had been done. In their abounding hospitality they went beyond the necessities, and the tiny cone sewed to every badge and the pervasive fragrance of the fir balsam told of hearts that rejoiced to serve.

The sessions for delegates only occupied Tuesday, the morning being given to reports of the work of the Branches and brief discussions. In the afternoon sectional meetings were held, considering problems of organization, methods of work among young people and children, and ways of following the United Study courses.

The general topic of the meeting was Prayer and the Kingdom, and the vital connection of the two was repeatedly emphasized. The morning devotional meetings, conducted by Mrs. S. B. Capron and Mrs. J. V.

Clancy, were tender, spiritual and helpful, both dwelling in differing ways on the mystical words of the fifteenth chapter of John's Gospel.

The first session proper was opened by devotional exercises led by Mrs. E. L. McLaughlin, who read the 72d Psalm.

Mrs. Fenn, for many years president of the Western Maine Branch, welcomed the Board in felicitous greeting, making happy allusion to Portland as the home of many distinguished men, the birthplace of Christian Endeavor, and the city where Mrs. C. H. Daniels, now the new president of the Board, began her work as wife of a pastor. Mrs. G. B. Swasey spoke the welcome of the women of the State Street Church with whom the meeting was gathered, and Mrs. Daniels, who presided, made fitting response.

The printed report of the Treasurer had been placed in the pews and Miss Day spoke briefly, elucidating farther some points. It was cause of thanks and joy that our contributions for regular work from October 18, 1905, to October 18, 1906, surpassed those of all former years, being \$4,700 beyond those of the year preceding.

Miss Stanwood, our Home Secretary, spoke of the various meetings of the year, twenty-four meetings of the directors, the Branch and auxiliary meetings, the semi-annual meeting at Brockton, the Friday meeting held weekly in Pilgrim Hall for eight months each year, and of the value of these gatherings to missionary work. After adding a word about United Study and the various publications of our Board she turned aside from statistics to pay a tender and appreciative tribute to Mrs. Judson Smith, for sixteen years our president, honored and beloved. Mrs. A. A. Lincoln then offered the resolutions found on page 1, which were adopted by a rising vote. While standing we sang four stanzas of the hymn "For all the saints who from their labors rest," a hymn which was sung at the funeral of Mrs. Smith and a little more than four months later at the funeral of her husband.

Miss Lamson's theme was Signs of the Coming of the Kingdom, and after saying that we cannot possibly gather up all these signs, since it is not possible to follow the work and the influence of teachers, evangelists, physicians, patients, Bible women, she passed in swift review the missions where our work goes on. She told of the conference of native Christian women in West Africa where they discussed themes spiritual and things practical, of the new dormitory in Mt. Silinda, of the teachers' institute in the Zulu mission; of the fires in the girls' schools at Constantinople, Aintab and Umzumbe; of items of hope from many fields.

Mrs. E. L. Marsh of Waterville, Me., spoke earnestly on the power of prayer to help to bring the kingdom in our own hearts and throughout the world.

Miss Caroline E. Frost, teacher at Umzumbe school for girls in South Africa, gave vivid pictures of heathen kraals and showed us how the power of the gospel changes them to Christian homes.

Following the custom which in later years has come to be an unwritten law, the session of Wednesday afternoon was planned specially for young ladies, and the body of the church was reserved for them. The older people filled the galleries and the pews at the side, and an overflow meeting was held in the parish house adjoining. Mrs. J. F. Thompson read Scriptures and led in prayer. Miss Dorothea Day, whose topic was Commissioned by Christ, packed her ten minutes full of pithy thought and heart-stirring words. The commission is for all, she said, for every Christian missionary and Christian are identical, and missionary spirit shines in every expression of real Christian life. Christ commissions us and shows us the answers to the questions, what, how, when, why. We must do work at hand, in our own church, in study class, with children, prayerfully, patiently, faithfully, now, because it brings much to our spiritual life, without us the work will not be done, and it is the work commanded and begun by our Master.

No one who has heard Miss Ellen M. Stone would dare try to report one of her addresses, but manifestly she touched the heart of the girls when she appealed for their help in solving the problems of the world and begged them to pray and labor for the women of Islam and those in Albania.

Miss Helen E. Chandler, teacher in the girls' high and normal school in Madura, India, said that though we cannot "hustle the East," yet she sees many changes in that great city. Nose jewels are no longer worn, and the girls take out the earrings and come to have the hole in the ear sewed up. They are more eager to learn English and an improving public sentiment is manifest. Many pupils go out to teach, some to assist other denominations.

One of the most interesting exercises of our annual meeting is the presentation of the missionaries who are in attendance. With happy tact Miss Stanwood introduced Miss Chandler of Madura, Dr. Bissell formerly of Ahmednagar, Mrs. Tewksbury of Tung-cho, Miss Kinney of Adabazar, Miss Dwight of Cesarea, Miss Frost of Umzumbe, Miss Bushee of Madrid, Mrs. Brown of Jaffna, Miss Stone of Bulgaria, and Mrs. Capron of Madura. These ladies represented Wellesley, Mt. Holyoke, Smith and Oberlin Colleges, and Boston University and Normal School. Two student volunteers were also presented from Bryn Mawr and Bates Colleges. The audience contributed \$113.48 to be used toward helping make good the losses by the recent fire at Umzumbe. A tender and impressive Covenant service led by Miss Helen B. Calder closed the afternoon.

In the devotional service of Thursday morning Rev. Raymond Calkins,

pastor of the State Street Church, read the third and fourth chapters of the book of Jonah, following with suitable and uplifting liturgical prayers.

Miss Kyle gave us a brief sketch of her winding way as Field Secretary during the last year, sometimes on sunny hill tops, sometimes in valleys where shadows lie. She has worked in twelve Branches, among senior and junior auxiliaries, Christian Endeavor Societies and Mission Bands. The new feature of this year's work has been the "Invitation Meetings" held in some hospitable parlor and designed specially to reach the uninterested women. Between November and May she addressed nearly one hundred meetings in eleven states and this autumn she has given forty days to field work in four New England states.

Next on the program was the offering. In prefacing this Miss Day told us that while on October 21, the date when the Treasurer closed her books for the year, we still lacked \$5,000 of the needed \$120,000, yet by special gifts \$3,325 had been raised toward that sum. Miss Kyle said that the women of Portland, in tender and sacred memorial gifts, had pledged the last thousand of the sum, and now only \$675 was lacking. When the plates came back from their round they brought pledges and cash to the amount of \$675.42, so that after four years of effort the sum so sorely needed on the field is now fully in hand for next year. Every heart was filled with gratitude as Mrs. J. W. D. Carter uttered our thanksgiving and nothing less than the Doxology could speak our joy.

After this thrilling episode we were ready to turn with fresh zeal to our work, and three of our young missionaries, Miss Dwight, Miss Bushee, and Miss Kinney, told us of their fields. Each was brief, too brief for our wish, and each was instructive and inspiring. Mrs. Brown, of Jaffna, touched a very tender note as she showed us the Sivite girls of Ceylon and their needs. Surely we must be more eager to send to the women and girls in Turkey, Spain and Ceylon the gospel they so pitifully need.

The first duty of Thursday afternoon was the election of officers, which resulted in the choice of Mrs. C. H. Daniels as President, and Mrs. A. A. Lincoln as First Vice-President. The other officers are unchanged; four new names are added to the list of directors, Mrs. E. L. McLaughlin, Mrs. F. H. Wiggin, Mrs. Albert Murdock, Miss Frances Emerson, while Miss Grace Weston and Miss Mary C.-E. Jackson retire. After Miss Willard of the Eastern Connecticut Branch had led in prayer, Mrs. Tewksbury told us of woman's share in the awakening of China. She said that of course the missionary women are a great factor in the present changes, but other women have helped—notably the empress, who now promotes the reforms she formerly forbade, Mrs. Conger, wife of the former United States minister, who

by tactful hospitality has made the women of the East and of the West better acquainted with each other, and Mrs. Chang, who edits a daily paper for women, widely circulated and of great influence. China, she says, has changed more in the past two years than in two thousand years before. The Christian Chinese women also are doing much for their land. "Who will give China Christianity? One has said if a thing be too hard for a man find a woman to do it. But some things are too hard for women, to make one do the work of five, to make five dollars do the work of five hundred. God holds us responsible for our nature plus our nurture, for ourself plus our possibilities. What shall we do for China?"

No one who loves missions could come to Portland and not remember that it was the home of Mary Morrill and Annie Gould. The interest of the meeting was enhanced by the presence of the parents of Miss Gould, who came to the platform for a few minutes, and the father, thinking of the daughter who gave her life for the women of China, urged all to more complete devotion.

Dr. Julia Bissell, formerly of Ahmednagar, told us of the medical work now done in that city by Dr. Ruth Hume and Dr. Eleanor Stephenson, assisted by Miss Madoline Campbell, a trained nurse. As one who has seen it all herself she showed us the diseases with which the doctors must contend, tuberculosis in the schools, malaria, almost omnipresent, cholera and plague, both terrible and at times epidemic. The doctors inoculate for plague sometimes sixty in a day, but these are few among many.

If to any of us the Pacific Islands seemed unreal and far away, Mr. Denison's vivid picture of his month among cannibals must have brought them into nearness and actuality. The island of New Pommern, New Britain on the old maps, is inhabited by a fierce people still cannibals, who boast of the number of enemies they have eaten, and who are so savage that no white man has ever seen the interior of the island. Yet the gospel has changed some of these men into earnest, humble Christians. After this address the meeting closed with the usual formalities, and our fortieth year began. It should be a year of growth and abundant service, for it begins with the impulse of deep gratitude and high resolve.

OUR DAILY PRAYER IN JANUARY

IN the present social and political unrest in South Africa, our missionaries and the native Christians suffer many perplexities and hindrances. We do well to bear them specially in mind with earnest prayer.

Miss Day, an invalid, after years of noble service, lives with a devoted

friend, a teacher, and together they set the example of a Christian home, an example of wide and blessed influence.

Mrs. Laura B. Bridgman knows the Zulu language perfectly from many years' practice, and she has translated much religious literature into that tongue. She prepares a monthly leaflet for the use of native preachers and others, giving information of missionary work in all lands to be used at monthly concerts. She also does much secretarial work for Mr. Cowles, her son-in-law, who superintends more than fifty native schools. Mrs. Cowles is not strong, but she does much in writing to the teachers, sending them sewing work, cards for the children and the like. She has a weekly meeting for the nearly two hundred children of the local school, a monthly meeting with the teachers, and teaches a class in the native Sunday school. Mrs. Clara D. Bridgman is now returning with her husband from her furlough to Africa, going by way of Japan, her early home, where she will visit her father, Dr. J. D. Davis, and sister.

Mrs. Ransom gives Bible lessons four times a week to the wives of the theological students. These women are much interested, and one of them said, "We need to know as well as our husbands, for even the men come to ask us questions." Mrs. Ransom conducts the weekly prayer meeting for women, when about thirty gather at half past seven in the morning. Besides the care of home and son she keeps the accounts of the school, and aids her husband by clerical work. Four little girls, two of them from heathen homes, are in her family, and it is quite a care to attend to their clothes and see that they are happily and properly occupied out of school hours. Mrs. Ransom's mother, Mrs. Calhoun, formerly a missionary in Syria, shares her home and is a great aid in her various cares.

Mrs. Dorward, with her husband, is now in this country for furlough. Mrs. Le Roy has two little daughters, and she helps to mother a much larger family. Her husband is principal of the school for boys, and the pupils go to her for all kinds of help, even to be taught to sew. She teaches in the Sunday school, and in Mr. Le Roy's frequent absences takes care of his classes. Miss Pixley is busy with evangelistic work, visiting many kraals.

Mrs. Taylor is assistant secretary and librarian for the mission, and when called for she teaches English to the wives of the students. She gives a monthly "at home" to the older girls of the station, making it bright and helpful.

Mrs. Bunker, the only woman missionary at Beira, must be teacher as well as mother to her five children. She helps her husband in the evening school, which does much for the boys who can attend.

Mrs. McCord has charge of three evening schools, giving to two of them a whole evening each week. She gives one afternoon weekly to the hospital, of which her husband has charge, and she visits the native women. With her four children to care for she cannot have many spare minutes.

Mrs. Goodenough gives much time to a home for working women, greatly needed in that frontier town. She preaches monthly in the native church, and has an open air meeting Sunday evenings.

Mrs. Wilcox teaches her three younger children, cares for her house and leads the weekly woman's meeting. She says, "The joy of all my work is the Sunday school. I have worked at this ever since I have been here, sometimes much discouraged, but now they seem interested and really answer questions. We go out Sunday afternoons and visit the sick, or to a kraal for a meeting." The daughter, too, Miss Anna Wilcox, has been of great help to her father.

Inanda Seminary with about 225 pupils is doing an incalculable work for the Christianizing of South Africa. Mrs. Edwards, the first missionary of the Woman's Board, still shines as a light to all who come under her influence. Miss Price and Miss Phelps share the heavy care of the great school. Miss Lindley has resigned her missionary appointment, and Miss Ireland continues as assistant.

Miss Frost, a teacher at Umzumbe, is now at home for furlough. Miss Smith has charge of the girls' school at Umzumbe. For this year she has the companionship of a sister, Miss Alice Smith, and in June, 1906, Miss Alice Seibert went to join the teaching force.

Japan is no longer the center of the world's thought as in 1905, but it is now a building time after the war, and our missionaries need boundless wisdom and strength. Mrs. Greene has charge of the music at the Banaka church, plays the organ, directs the choir practice and trains the congregation. She has two weekly singing classes in Miss Tsuda's school, and one at the Y. W. C. A. She has a Sunday Bible class, a monthly woman's meeting and a cooking class part of the year at the Woman's University, besides various other duties.

Mrs. Learned is largely occupied by the care of the Inadegawa Kindergarten, with 55 children, and the Sunday school with 150. She has two cooking classes with a Bible lesson at each and a mothers' meeting, and she makes many calls. Miss Learned teaches in the girls' department of the Doshisha. Mrs. Cary teaches English in the Doshisha, superintends one Sunday school and teaches in two, holds meetings for women, and makes frequent calls on native Christians and inquirers. Mrs. Davis is just returning from her furlough in America, where she has left her three children in school.

Miss Talcott gives her time mostly to directing evangelistic work, calling on many families with whom she came into touch through her work in the great hospitals at the time of the war. Miss Denton is principal of the girls' department of the Doshisha.

Much of the good work of our women missionaries in Japan depends largely on the devotion and efficiency of the Bible women, who now number twenty-five.

Mrs. Gordon spends most of her time in devoted care of the kindergarten, which gathers in a building erected in memory of her husband, Dr. M. L. Gordon, greatly beloved. Mrs. Dunning's time is mostly taken by language study and the care of her little child. Delicate health has compelled Mrs. Bell to return to this country. Mrs. Bartlett is just removing to Otaru, a city of 75,000 people, where she will doubtless find a field of great need and usefulness among the native women. Miss Barrows has the care of the training school for Bible women with nearly twenty pupils, a very important work, which might well be enlarged. Miss Torrey is "the busy and everywhere helpful teacher of music" in Kobe College. Miss Cozad teaches in the training school with Miss Barrows.

Miss Searle stands at the head of the great school, and guides in ways markedly Christian. Miss Hoyt teaches science, and Miss De Forest English and psychology, also a normal class in Sunday school. Mrs. Allchin makes much use of music in teaching and assisting at concerts for the benefit of orphan asylums, famine sufferers, families of soldiers and the like. She teaches a Bible class of young men, helps the Bible women, and opens her home to foreign young men who live in the city. Mrs. Taylor is in Oberlin with her children, and Miss Daniels is at home for her furlough.

MRS. HELEN C. KNIGHT

DURING the annual meeting of the Woman's Board in Portland came the announcement of the death of Mrs. Helen C. Knight, at her home in Portsmouth, N. H. On Monday, November 12, her long life of ninety-two years and eight months came to its close. Many of the older women of our constituency will recall with what interest in their childhood they read stories over the signature of "H. C. K." With Mrs. Knight's interest in many forms of Christian work, including foreign missions, it was natural for her to be called to a prominent position in New Hampshire Branch. From the time of its organization she has been identified with the Branch in some official capacity; first as secretary, then for eight years as president, and later as honorary president. With a warm heart, alert mind, and open hand, she has been a recognized helper, even during her later years, which were quite beyond the usual limit of human life. She not only continued to read and pray about missions, but to talk missions, sometimes even in a public gathering. As she goes out from us she leaves a blessed memory of

what she has been, and has influenced others to be and do, not only in her immediate neighborhood, but in connection with the larger interests of the Woman's Board.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPICS FOR 1907

STUDY OF CHRISTUS REDEMPTOR

March.—Chapter IV. Fiji, New Hebrides, Melanesia. Again the wealth of material compels us to select the portion which we can manage in our meeting. Everyone should read the whole chapter, were it only to have one's own faith strengthened by the story of the wonderful work of the gospel in Fiji and the New Hebrides. We may call this the martyr chapter, and may well give our time to the lives of the five missionaries martyred on Erromanga. Or we may call it the hero chapter, and tell of the devotion and labor of James Calvert, John Giddie, John G. Paton, and Coleridge Patteson. Such men as these make us proud to belong to the human race, and help us to understand how the Son of God should think it worth while to save us even at such tremendous cost.

The article by Mr. Denison on page 6 shows us something of an island and people where the gospel has touched only the outer edge slightly; the present conditions in Fiji show what it can do in a few years.

Here we may make a study of the terrible blackness and cruelty of pure heathenism, and in a way to deepen our gratitude for the blessings that are ours. We should learn, too, of the devotion of these same natives when once they know the gospel story. Some imaginative women will like to picture the gifts which these islanders, redeemed from sin, will lay at the Master's feet.

BOOK NOTICES

The Beautiful Life: An Ideal. By Lucy W. Waterbury. Price, 25 cents. Holiday edition in vellum, 50 cents. Send to Miss May Leavis, 94 Boston Avenue, West Medford, Mass.

Christmas, 1905, I received from a dear friend this exquisite brochure, written by another dear friend. Beautiful in thought, in diction, in dress, this interpretation of *The Beautiful Life* was choice enough to appeal to mind and heart and esthetic sense, and it made one desire for its spiritual message the widest possible circulation. The address was given originally at Northfield. In its printed form two editions were quickly exhausted. It is now being reprinted and appears in a most artistic dress. It will be ready by the first of November for the Christmas trade.

It presents a strong missionary appeal, and is a peculiarly appropriate gift for Sunday school classes of young men or women. Teachers wishing to purchase a number for this purpose may have a liberal reduction by addressing the agent whose name is mentioned above.

The Pacific Islanders. Edited by D. L. Pierson. Published by Funk & Wagnalls Co. Pp. 354. Price, \$1.

In the scarcity of published material for use in the study of *Christus Redemptor* this book will be eagerly consulted. It tells the life stories of

famous missionaries and native converts from savages to saints. There are thirteen chapters, and the stories are told by well-known writers. Besides numerous illustrations there are six maps, including those of the Hawaiian, Samoan and New Hebrides Islands, the Islands of Micronesia, the Philippine Archipelago and the Island of Borneo. The book is a most timely contribution to missionary literature. Several leaflets touching our work in the Islands of the Pacific can be obtained from Miss Hartshorn at the Woman's Board Rooms.

G. H. C.

WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Portland.—Off. at Ann. Meeting, 113 48

NEW HAMPSHIRE.

LEGACY.

Orford.—Mrs. Mary S. Willard, through
Treas. New Hampshire Branch, 100 00

VERMONT.

Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury. Brattleboro West, Th. Off., 24.60; Burlington, First Ch., 16, College St. Ch., 20; Chester, C. E. Soc., 5; Danville, C. E. Soc., 10; Enosburg, Young People's M. C., 12.72; Jeffersonville, C. E. Soc., 5; McIndoe Falls, C. E. Soc., 3; Middletown Springs, 8.60; Newport, Girls' Miss'y Soc., 6; Pittsford, 5; Rutland, Th. Off., 35.10; St. Johnsbury, North Ch., Th. Off., 41.23, Miss'y Round Table, 10, South Ch. (Th. Off., 88.41), 95.83; Swanton, Jr. C. E. Soc., 3, 301 08

MASSACHUSETTS.

L. M. G., 130 00

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Chapel Ch., Sunbeam M. C., 1.11, Seminary Ch., Aux., 60 cts. South Ch., Aux., 72.20, C. E. Soc., 10; Bedford, Off. at Ann. Meeting, 17.35, Aux. (with prev. contri. to const. L. M. Mrs. Annette M. Clark), 8; North Andover, Club of Girls, 1.50; Tewksbury, Ladies' Miss'y Soc., 7.11, 117 87

Barnstable Co. Branch.—Miss Amelia Snow, Treas., Orleans. North Falmouth, Aux., 20 00

Berkshire Branch.—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Dalton, Two Friends, 250; Housatonic, Aux., 22.55. Less expenses, 1.10, 271 45

Cambridge.—Friend, through Mrs. E. C. Moore, 1 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., Bradford. Newburyport, Prospect St. Cong. Ch., A Member, 50 00

Essex South Branch.—Miss Sarah W. Clark, Treas., *pro tem.*, 19 Broadway, Beverly. Danvers, First Ch., Aux., 2; Ipswich, Aux., 10; Marblehead, Aux., 12; Swampscott, Aux. (prev. contri. to const. L. M's Mrs. Mary Albree, Mrs. Joanna C. Phillips, Mrs. E. Jennie Owens); Wenham, Cong. Ch., Aux., 5, 29 00

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Whately, Ladies' Benev. Soc., 10 00

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Th. Off. at Rally, 2.42, Aux., 30.22; Enfield, Aux., 23; Granby, Lightbearers, 5.14; Hadley, Aux. (prev. contri. to const. L. M's Miss Fannie A. Allen, Mrs. Parsons Cook); Haydenville, Aux., 15; Northampton, Edwards Ch., Aux., 15.59, Smith College Miss'y Soc., 45; Norwich, Ladies' Aid Soc., 5, 141 34

Housatonic.—Cong. Ch., Jr. C. E. Soc., 10 00

Lexington.—Friends, 31 00

Malden.—A Friend, 10 00

Middlesex Branch.—Miss Mary E. Goodnow, Treas., South Sudbury. Dover, Powisset, Aux., 10; Framingham, Aux., 85; Framingham, South, Aux., 86; Marlboro, Union Ch., Aux., 6, C. R., 12.52; Natick, Whatsoever Soc., 5; Northboro, Aux., 15; Saxonville, Aux., 21, 240 52

Mills.—A Friend, 12 25

Norfolk and Pilgrim Branch.—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Brockton, Porter Ch., Aux., 25; Cohasset (Easter Off., 2.85, Th. Off., 9.16), 25.14; Milton, Aux., 10.35; Plymouth, Aux., Th. Off., 62.32; Quincy, Bethany Ch., Aux., 5, Dau. of Cov., 5; Randolph (Th. Off., 29.75), 31.75; Stoughton, Jr. C. E. Soc., 3; Weymouth and Braintree, Union Ch., 8, 175 56

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Concord, Aux., 7.60; Fitchburg, C. C. Ch., King's Dau., 1, Rollstone Cong. Ch., C. E. Soc., 5, 13 60

Old Colony Branch.—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. Assonet, Morning Star Band, 5; Edgartown, Aux., 5.50, C. E. Soc., 5;

Marion, Aux. (25 of wh. to const. L. M. Mrs. Richard Clark), 30; Middleboro, Aux. (75 of wh. to const. L. M's Miss Addie Mitchell, Mrs. Levi Coombs, Miss Annie A. Lovell), 88; Rochester, C. E. Soc., 10; South Attleboro, Bethany Chapel, S. S., 29 83,

Quincy Point—Washington St. Ch., Coll. at Miss'y Service, 11 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Prim. S. S., 2; South Hadley Falls, Junior Workers, 6; Springfield, Eastern Ave. Ch., C. E. Soc., 2, Olivet Ch., C. E. Soc., 5, Park Ch., C. E. Soc., 10, South Ch., Aux., 20.64; Westfield, First Ch., C. E. Soc., 7.25; Wilbraham, North, Aux. (to const. L. M. Mrs. Juliette Eliza Sykes), 25,

Suffolk Branch.—Miss Lucy K. Hawes, Treas., 27 River St., Cambridge. Allston, Aux., 47.18; Auburndale, S. S., 20; Brighton, Jr. C. E. Soc., 5; Cambridge, Pilgrim Ch., Dau. of Cov., 40, Wood Mem. Ch., Y. L. M. S., 10; Faneuil, Aux., 12.75, C. R., 10.08; Hyde Park, Clarendon St. Ch., L. A. S., 2.50; Jamaica Plain, Central Ch., Jr. C. E. Soc., 15; Mansfield, Aux., 10; Newton Highlands, Aux., 16.57; Roxbury, Eliot Ch., Aux., 1.52, Walnut Ave. Ch., Aux. (25 of wh. to const. L. M. Miss Emma L. Huntington), 137.37; Walpole, Second Ch., Miss'y Union, 18.75; Waltham, Aux., 52; Watertown, Phillips Ch., Aux., 18; Wellesley Hills, Aux., 14; Wrentham, Aux., 5,

Wilmington.—Mrs. Sarah G. Sheldon, 435 72
Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Dudley, Aux., 10; Grafton, S. S., 3.02; Princeton, Aux., 60; Worcester, Immanuel Ch., Aux., 2; Lake View, Aux., 1; Plymouth Ch., Aux., 25.50, Union Ch., Aux., 30,

Total, 2,094 45

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Jewett City, Aux., Th. Off., 5; Preston, Long Soc., Aux., 14; Stonington, First Ch., Aux., 25,

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Enfield, Dau. of Cov., 10; Farmington, Aux., 19.90; Hartford, Farmington Ave. Ch., M. C. 7, First Ch., S. S., 33.45, Prim. S. S., 5, Park Ch., M. C., 10, South Ch., by Mrs. James C. Pratt, 5; Kensington, Miss'n Study Cl., 6.82; Manchester, Second Ch., 8; Somers, Prim. S. S., 50 cts.,

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Bridgeport, West End Ch., C. E. Soc., 5; Canaan, Pilgrim Ch., Y. L., 25; Cornwall, C. E. Soc., 10; Cromwell, C. E. Soc., 20; East Haddam, C. R., 1.11; Ivoryton, Aux., 5, C. R., 5; Middlefield, C. E. Soc., 10.12; Middletown, First Ch., Aux., 14.59; Milford, Plymouth Ch., Aux., 21; Naugatuck, Circles, 18; New Milford, Aux., 100; Norwalk, Aux., 45, Doorkeepers C., 35; Portland, Aux., 23;

Redding, Dau. of Cov., 10, M. Star., 22.50, C. R., 4; Salisbury, Aux. (50 of wh. to const. L. M's Miss Adele H. Norton, Miss Mary B. Marten), 74.05; Saybrook, Aux., 48; Stamford, First Ch., Aux., 25; Stratford, Aux., 34; Trumbull, Invitation C., 10; Washington, Aux., 40.46; Waterbury, Second Ch., Aux., 12.50, C. R., 14.50; Westbrook, Aux. (25 of wh. to const. L. M. Mrs. Amos A. Wilcox), 30; Westchester, Aux., 5, C. E. Soc., 5, C. R., 1.84; West Cornwall, C. E. Soc., 20,

Total, 844 34

LEGACY.

Berlin.—Harriet N. Wilcox, add'l, 371 42

NEW YORK.

East Bloomfield.—Mrs. Eliza S. Goodwin, 5 00

Donations, 3,162 35
Buildings, 130 00
Specials, 66 00
Legacies, 471 42

Total, \$3,829 77

EXTRA GIFTS FOR THE WORK OF 1907.

Maine.—S. P. B. (to const. L. M. Mrs. J. L. Kyle), 25, A Friend, 1, A Friend, 1; Portland, Off. at Ann. Meet., 157.42, A Friend, In memory of Hannah Prentiss Merrill, 100, Miss Alice C. Twitchell, 25, Mrs. Oren Hooper, 2; Saco, Miss Mary S. Eastman, 5,

Massachusetts.—A Friend, 75, A Friend, 10, A Friend, 10, A Friend, 5, A Friend, 5; Andover, Mrs. Elizabeth T. Hincks, In memory of Elizabeth Tyler, 20, Mrs. M. W. Stackpole, 25; Auburndale, Miss Lucy W. Burr, 250, Mrs. F. E. Clark, 5; Beverly, A Friend, 50; Boston, Miss Frances V. Emerson, 50, Miss Elizabeth G. Houghton, 100, Mrs. I. H. Jarvis, 1, Mrs. A. H. Johnson, 25, Miss Amelia de F. Lockwood, 100, Mrs. W. A. Paine, 19; Brookline, Mrs. Joseph H. White, 25; Cambridge, Mrs. Edward C. Moore, 100; Campello, Mrs. Rufus P. Keith, 25; Milton, Five Ladies, through Mrs. H. S. Huntington, 50; Randolph, Mrs. John E. Bradley, 5; Roxbury, Miss Caroline A. Potter, 25; Springfield, Mrs. T. W. Leebe, 5; Suffolk Branch, Dorchester, Second Ch., Aux., 45; West Roxbury, Mrs. N. G. Clark, 500; Worcester, Mrs. D. S. Goddard, 10, Mrs. Alice G. West, 10,

Rhode Island.—Providence, Friends, 500, Mrs. Sarah L. Davidson, 50; Westerly, Mrs. Spicer, 2,

Connecticut.—Hartford, Mrs. Austin B. Bassett, 20; New London, Mrs. J. N. Harris, 400, Miss Anna C. Learned, 5; Norwich, Miss Emily S. Gilman, 10,

New York.—Brooklyn, Mr. George Martin Luther, 100, Mrs. George M. Luther, 50, Miss Mary G. Luther, 25; New York, A Friend, 20,

New Jersey.—A Friend, 50 00

Pennsylvania.—Germantown, Miss Esther R. Holmes, 50 00

Total, \$3,148 42

Board of the Pacific

President.

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TOURING IN INDIA

Letter from Rev. J. C. Perkins, Aruppukottai, India, Aug. 6, 1906:—

MY DEAR FRIENDS: One branch of our work in the Indian field is itinerating about the towns and villages, preaching to the Hindus of the station. I have to visit the one hundred and twenty-six congregations in my station two or three times a year, but that work is entirely among the Christians, except as Hindus may gather in the churches and hear the preaching. But twice a year in each of the four pastorates the pastor, eight or ten catechists and teachers and myself take our tents and camp in some prominent place, and preach day and night to the heathen. I have a small tent all to myself, and the others have a very large tent. We arise early in the morning, and go in little bands of two or three to the many different villages that are within two or three miles of our tent. At ten or eleven we return and have our breakfast. At two-thirty or three o'clock in the afternoon they all come to my tent and we have a meeting for prayer and reports of the work. At four o'clock we go out again and preach in the streets of the nearer villages, and return about six-thirty. Dinner is at seven, and then we show the stereopticon pictures of the life of Christ in the village or town where we may be camped, and this finishes the day's work.

You may ask why we take tents, etc. I answer because there are no hotels or boarding houses, and in many places no suitable accommodations for the night, so we not only have to take tents, but a cook and all our provisions.

Sometimes the crowds are very still and listen attentively; sometimes they are very noisy and boisterous; sometimes they are very rude and insulting. I remember one night after we had been telling the story of the Saviour's life by the magic lantern, when I turned off the light after the last picture,

a voice was heard in the crowd, which was quite still, "All that you have said is a lie." Another time a man was noticed drawing nearer and nearer to the pictures as the preaching went on. He was much interested in what had been told of the Saviour's gracious deeds and words, and when the cross was shown his indignation was too much for him to contain himself, so he burst in upon the speaker's remarks with, "What did that man do that they did such a cruel thing to him?" You see, we had caught his attention, had impressed him with the beauty of the Lord Jesus' character, but had failed to make him understand that though the act was most iniquitous, yet it was a part of the plan by which our sins are blotted out and man made the child of God. On another occasion, after showing the picture of that wonderful parable of the Prodigal Son, a mother came to the pastor and said, "Oh, sir! you told the story of my wayward boy to-night." That parable will interest the wildest class we ever go before. It is marvelous to see how they quiet down to listen. You have never heard it told as an Oriental can tell it. Really, though I have heard it hundreds of times, I am oftentimes entranced as I hear one of these Hindu preachers tell it, weaving into it all the customs and sayings of this country.

The preacher could not begin to preach as many of your home ministers can preach, but your most eloquent man could not begin to tell the story of the Prodigal Son as interestingly as the Oriental here can tell it. We have just finished an itinerary, and we all rejoiced in the result obtained, which was that sixty new people left Hinduism and embraced Christianity. Of course they are only babes in Christ, and have to be nurtured and instructed in their new-found faith. They bring with them not a few of their old heathen practices, and we have to show them and teach them how these things are incompatible with Christianity.

For instance, they will at first think that it is all right to give their little daughters of eight or ten years of age in marriage, or if one's wife runs away they will see no objections in taking another wife, though there is no divorce from the first. However, though they bring many of the Hindu customs, they gradually grow out of them. In our older congregations the Christians are as careful to observe the regulations of civilization as you are.

It was on an itinerary that I received what might be called a mild stoning. We had been showing the stereopticon, and after the lights were out and all was finished and we were departing for our tents a shower of stones came down, and as it was so dark we could not see who was doing it. I sent the catechists on and turned back with my lantern bearer to the crowd, not thinking that they would stone me while alone, but when I turned again and walked a little distance more stones were thrown, which happily did

not hit me. The next morning the police, who had heard of the occurrence, came, and were so active in their search for the offenders that the principal men of the place came to my tent and begged to let them off this time and they would assure me that I and my catechists could preach at any hour of the day without fear of molestation.

ARUPPUKOTTAI BOARDING SCHOOL

WE have 133 children on the roll, and more than 20 others asking to be admitted next month. It is no small matter to provide for such a family in this time of scarcity, when everything is very dear; yet it is hard to refuse any child when we think of what a few years in the boarding school may mean to them in after life. There is a marked change in the lives of some of our children this year, and a work of grace begun in the hearts of many that will surely bear fruit later. One of our most promising boys in the school came to us three years ago from a wholly heathen home. He had no Christian relative or friend except the teacher in one of our village schools where he had learned his letters; that was all he knew when he came to us, though then twelve years old. But he studied hard, and from the first took a special interest in his Bible lesson and in our Christian Endeavor meetings, and soon became an active member of the Christian Endeavor Society. We cannot say when he became a Christian, but he certainly is one now, and it has been most interesting to watch his growth in character. Last month he asked to be allowed to be baptized and take a new name, as his present name is that of a Hindu god. We asked what his caste people would say to such a step, and his reply was, "They may not like it, but I must be a Christian, anyhow." He hopes to get their consent, and be baptized on his return to the school in January. He is now head boy in the school, and a great help in the management of the other sixty boys, because he has the respect of all. His testimony in the Hindu home is beginning to bear fruit, for some of his caste people are now inclined toward Christianity, and they have sent ten other boys to school. This means a good deal, for they are high caste boys, and from influential families, so if converted will become a power for good in that village. We have about twenty of these high caste boys, whose own people are all heathen, in the school, and we feel it is a privilege to have this opportunity of winning them for Christ while young. If they all follow "Ramasami's" example we shall be well satisfied. There is a nice spirit in our school just now; sometimes at dusk I have found children gathered in quiet corners of the compound holding a prayer meeting, perhaps ten or twelve children in

a group. Last month twenty of the little ones asked to be allowed to join the Christian Endeavor Society as active members; but as some of them could not read properly, and a part of the Society's pledge is "to read the Bible every day," we felt they must wait a bit. But they assured us they could read, and brought their Bible verse book to prove it. They had learned a hundred verses by heart, so they would carefully spell out the first word, and then repeat the rest of the words from memory. True, they sometimes made a mistake, and repeated another verse beginning with the same word, but they were so in earnest that we allowed sixteen of them to be enrolled as active members. One of them, named Ruthinam (gem), is a fine little fellow, yet he comes from a home of the worst description—so bad that we do not even let him go home for vacation. When we see such cases we realize the value of our boarding schools, where we have an influence over the lives of the children not found elsewhere.

I must not forget "Ponnaminah." She is one of our big girls, who left school this year to get married. Last year her mother was the only Christian in the village of "Kolangkulam," beside the catechist and his wife, and the village was so noted for crime and wickedness that our Christians around called it Sodom. A great change has taken place there this year, a full account of which appears in our station report for the year. But Ponnaminah has a share in it. Her father had been away in Ceylon for years. This year he returned, bringing a young man whom he wanted to marry his daughter, but Ponnaminah was an earnest Christian, and the marriage could not take place until the young man had openly confessed Christ. This he did, and several of his relations soon followed. A small church has recently been built there, and theirs was the first wedding celebrated in it. We were invited to the wedding, and greatly enjoyed the proceedings.

SNAKE WORSHIP IN AFRICA.

We read of a semi-secret religious society in German East Africa, the chief feature of which is snake worship. Their temples are scattered throughout the district, and the medicine men go about with snakes, inoculating the people. Making many slight incisions in various parts of the body, the operator winds the snake around the neck of the inoculated person and then goes through various other motions with some supposedly magic meaning. One who has gone through this ceremony is believed to have power over snakes, witches and all other enemies. When one of the chiefs of this people listened to one sermon showing the folly of this worship, it so impressed him that in the next week he destroyed every temple in his district.

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PLAN OF STUDY FOR OUR MONTHLY MISSIONARY MEETINGS FOR 1907

UNITED STUDY—ISLAND WORLD

- January.*—The Island World and Its People. Geography of Micronesia. People of the Different Groups.
- February.*—Early Missions in the Society. Hervey. Astral and Pearl Islands. The Voyage of the Thaddeus.
- March.*—Samoa, Tonga, Micronesia, and Pitcairn Island. Early History of Work in Micronesian Islands. Guam.
- April.*—The Hawaiian Islands. Early Work and Great Revival.
- May.*—Fiji, the New Hebrides, and Melanesia. Micronesia of to-day; Its Needs and Outlook.
- June.*—New Zealand, New Guinea, and Malaysia.
- July.*—China. The Awakened People.
- August.*—Japan. The Waiting People.
- September.*—Thank Offerings.
- October.*—Turkey. What could be done with on third more money.
- November.*—India. Concrete Illustrations of the Power of Christianity.
- December.*—Progress of the Year.

A REVIVAL OF INTEREST IN EDUCATIONAL WORK IN MARASH, TURKEY

SCHOOL work has always been held as of the highest importance in this mission, and the way in which the people have given and denied themselves for the sake of their schools has always been most marked, but it is no exaggeration, I think, to say that we are now moving into a pedagogical awakening such as has been quite unknown before. It is no longer enough that all the children should be in school, that every little village even should have its school, nor is it now reckoned one of the principal functions of a school to keep the children out of the mother's way. True, we still hear from the mother of some child refused admittance because too tiny, or because the school is already over-crowded, the old, familiar refrain, "Never mind! You needn't try to teach him anything. Just let him come this year and learn to sit." This sort of talk, is, I say, still heard sometimes, but it has pretty thoroughly dawned on the general consciousness that the process of "learning to sit" must necessarily involve a sad stultifying of small brain and body, or, in the case of specially active children, a very unnecessary amount of friction between pupil and teacher, wearing and harmful to both; and the people are demanding not only that there be schools, and that the children attend, but that the schools do their work in the best way possible and with the most economical expenditure of time and effort.

The causes for this change which has come about gradually, but which is now so pronounced as to justify the word revival in describing it, are various.

Some four years ago an educational club was organized in Marash. The active membership was limited to college graduates, men and women; and the conditions of membership were made the payment of a small fee (about twenty piasters or one dollar) annually, and the writing of essays on the topics assigned. Girls or young men who had studied as far as through the sophomore year in college, and others actually engaged in teaching, were allowed to become associate members, not writing essays, but attending all the meetings, upon the payment of a still smaller fee, and the money accumulated from the fees was to be expended for educational books to be used as bases for essays, these books to be preserved in the girls' college library. There are now ninety-eight members of this club, fifty-three of them active, and in the four years more than sixty of the best educational books in the English language have been thoroughly studied, and a *résumé*, together with practical applications to Marash, presented to the club. Of course we cannot pretend that it has all been digested, or even compre-

hended by every hearer, but at least one person has become thoroughly filled with each subject, and this interest has worked and is working quietly, like leaven, throughout the entire community.

Then, a year or so earlier than the beginning of the club, a little model primary school was started, the aim being to put before the people as nearly as possible an object lesson of what a school for little children should be. A tuition fee was charged, and the school made self-supporting. Branches new in this region—nature study, drawing, elementary manual training—were introduced, and in spite of many difficulties to contend with, such as unsuitable room, insufficient playground, and a teacher whose ideas of what such a school should be must come to her secondhand, and not through anything she has seen or experienced, this little school has proved a revelation to the people in many ways. It is such an eye opener to see how much little children can learn in branches that were supposed heretofore to belong peculiarly to college education, to note the gain in time, to see what new zest and interest in life this awakening of all their faculties gives them, and withal, how happy the children are.

Again, once a year a large popular meeting, known as the academy praise meeting, is held, at which addresses on educational theories are given, and these never fail to produce after discussion and to raise ideals.

Along with these special efforts goes the continuous work of the girls' college, both in the hope constantly held before the students that those who study will also become teachers, and in the training they receive. Of the one hundred and twenty-three graduates up to the present time, I believe all but three have taught for a longer or shorter time.

Then, a year and a half ago Mr. Jesse Matosian, a young Armenian, who had five years of special training in Bridgewater (Mass.) Normal School and Yale University, returned to Aintab as professor of pedagogy in the college, and is also doing something in the way of superintending common schools in the city of Aintab. Mr. Matosian was this year invited to come to Marash and give an address upon the occasion of the commencement exercises of the girls' schools here, known by the name of Vüsta, and corresponding to grammar grades at home, and also one before the educational club with two or three hundred invited guests. These addresses aroused great popular interest, and one result was the week's summer school for teachers, of which Miss Blakely speaks in her report. Two things were very noticeable in these meetings, one the faithfulness in attendance of the fifty or more young women enrolled, in spite of the fact that the weather was exceedingly hot, and that all were tired from their year's work just closed; the other the universal recognition by people and teachers that there are better methods

than any we have heretofore known, and the desire to learn and adopt, or rather adapt, them.

Now all this brings me to a few words which I wish I had the eloquence to say adequately in regard to the need for another American teacher in the girls' college, and the character of the teacher needed. Here are the people of Marash with this new, insistent demand for better teaching and better



MARASH COLLEGE

teachers in their schools—twenty-eight girls are employed annually in the common schools of the Protestants alone, to say nothing of the higher schools and the ever increasing demand for our girls in the Gregorian schools—here are the higher boarding schools of the mission looking to Marash College for their trained teachers; here are the out-stations not only of Marash but of the whole mission looking for their teachers either directly to the college or to the schools in Aintab, Hadjin and Adana, whose teachers must be trained in Marash; here are the girls crowding into the college as never

before, willing too to pay as never before for their training; here also is a small but ever-increasing number of young women who would be glad to take up the work of teaching as a life profession, but whose training (received generally a number of years ago when the college work was not at all what it now is) is not such as to make them competent and acceptable teachers, looking to the college and asking for at least an occasional year of post-graduate or special work in pedagogy. The one thing lacking is the specially trained woman to take up and make a grand success of this branch of the college work.

A VISIT TO A HINDU VILLAGE

BY MRS. M. B. BANNINGA

MELUR, MADURA DISTRICT, S. INDIA, January 19, 1906.

DEAR FRIENDS: You probably wonder what a missionary lady does in an out-station to pass her time. We are several miles from our nearest white neighbors, surrounded by a few Christian women, only one or two of whom speak English, and thousands of Hindu women, the vast majority of whom can neither read nor write, and who have great difficulty in conversing with anyone who speaks literary Tamil. But the days pass by very rapidly, and we do manage to keep busy, and therefore happy. What with school and zenana visiting, besides one's housework and Tamil study, there is not much time to be lonely except when one is sick, or when one's husband is out touring in the station. I often go with him, but cannot always manage it.

The women of the church here have two meetings each week; one is called the Mothers' C. E. Meeting and the other the Sewing Society. Many of the women attend Sunday school also. After Sunday school they often plan to go to a neighboring village to preach the gospel to the women. Recently we went to a village one mile from here, called Navaningpatti. One of our Bible women works there, so we called at the home of one of her pupils, a Mohammedan woman. This family is one of the wealthiest in the village, and lives in quite a large house. We (five women and three children) were ushered into a large room, the walls of which were decorated with pictures and mirrors. Pictures are quite unusual in Mohammedan homes, because they think that they tend towards idolatry. A couple of chairs and a cot made up the rest of the furniture. One of the women suggested that we go to the upper room, where we would be free from interruptions, so we crawled up a very narrow stairway to a large room built on

the roof of the house. It was a well built room, but had no furniture save two chairs. We first looked out on the surrounding scenery. The distant hills and rice fields looked very pretty, but the foreground of native huts with untidy dooryards were anything but pleasing. We then gathered the women of the house about us, and sang and read and spoke of the gospel story. The women of the house consisted of the mother, a couple of daughters and daughters-in-law. One Hindu woman and three girls had also come in. There's very little privacy in a home of this kind, as you can well imagine. After we had talked to them a while the mother said: "Why do you tell us about these things? We believe in the same God that you believe in." She would not hear about Jesus Christ, but said that we should go to the Hindus. But some of the others listened attentively, and we hope some good seed was sown.

We then went to the home of a high-caste Hindu woman. She is very favorably inclined towards Christianity, but her husband is a staunch Hindu. He was at home when we got there, and said we might come in and sit down. They had no chairs, so we all sat down on the floor. All the little rooms of that house open upon a courtyard where the cattle and chickens are kept, and the rooms are separated from each other by cloth screens or cocoanut leaves woven into a sort of curtain.

The man of the house had some betel leaves and nuts passed for the women to chew. Then one of the women began to talk to him about the Scriptures, but after listening for a few minutes he said, "Don't talk to me," so she turned to the women and children who had followed us into the house. He allowed this to go on for a few minutes, but finally said that she should stop and do no more talking in his house. He probably would not have minded our being there if there had not been so many present. I have visited them many times with the Bible woman alone, and then he is always cordial; but even then the women of that house do not feel free in their recitations as they do when he is absent.

We then went home, for it was getting late. When we came to the roadside shrine of the idol Ganesa, about a quarter mile from our bungalow, we saw several men worshipping. They had several little tins filled with oil, in each of which were four wicks, which they lit and placed before the idol. They then took a little fire and carried it across the street, where they set fire to a heap of dry palmyra leaves. An old Mohammedan who was standing there said it was only play. We spoke to the leader of the company for a few minutes, and then wended our way home in the moonlight. This leader of the idol worshippers has mingled freely with missionaries and educated Christians, and sends his children to our school, but has never been able to cut himself loose from his surroundings, though I doubt that he believes in the teachings of Hinduism. They worship the idol Ganesa whenever they start on a venture or undertake a journey. Sometimes they break cocoanuts before the idol and pour the milk over it, and often they smear the idol with ashes and crown it with garlands of flowers.

We had a visit from the Tahsildar a few days ago. He is the head

official of the Taluq, or county. Among other things he said: "Our women prevent our making any great reforms. We feel enthusiastic until we get back to our own homes, and then we see how helpless we are." It is true that India's women are a potent factor in her upbuilding, and unless they are educated and enlightened there can be no great progress in this land. She it is who insists on strict observance of caste and other regulations. She is the great conservative force in India. There can be no question that the Hindu girls' schools and the zenana work are very important features in missionary work.

Extracts from a letter from Miss Flora K. Heebner, dated Taiku, Shansi, China, July 20, 1906:—

WE started in about the first week of March here with every one of the women that we could get to come for study. One of our helpers—or as nearly a helper as we have—had four women opium patients at the time in her house. We wanted her and she wanted to come, so she brought her women with her. There are some such bright cases, and ones that made us very, very happy. Two women—one about thirty and the other about forty years old—were here from a village from one of the out-stations forty-five miles away. They had neither of them read, nor yet were they Christians. The husband of one is the warmest hearted follower the Lord has in this place, and we were eager to have his wife. These two women started in the first morning with such an eager, interested spirit, and we soon found that time spent with them was time well spent. Miss Miner has translated a little book for beginners containing the plan of salvation very tersely put, and they literally devoured it, taking daily lessons in character study. At the lectures given by two of our men helpers they were so quiet and attentive. They took up, too, the catechism and went part way through that in the four weeks they were here. On the last Saturday morning when I had a little talk with them, they expressed their willingness to come into the roll of catechumens. They had been approached on the subject of unbinding their feet. They were timid, and said they wanted to wait until they knew a bit more "doctrine" so they could refute and bear the persecution that must follow. We talked and prayed with them, and do believe we are going to have these precious treasures for the Lord. There were other cases of intense interest, but these two won our deepest love and interest in their welfare. I hope to be able to go to their village for some little time to hold a class with them in their home sometime. You know the nature of this work; it is hand to hand and heart to heart. We pray mightily that we may be burnished reflectors of the Master at such times especially.

The trip I made to Fen Chou Fu in April was by all means the hardest I have made since in China. I was alone, and the weather was hot, so dry and frightfully dusty. I spent the night on the road in the China Inland Mission, thirty-four miles from here. It was such an inspiration to be with those dear English friends and gain new impetus for the work ahead. I

can't tell you the deep joy I felt in the work there in Fen Chou Fu. The women are so different, and we had so many of them; but they work faithfully, and we had many blessed hours. Just to see how the Spirit stirred up interest, when the hospital patients found that the visitors were reading daily they stopped me one day and asked me wouldn't I come into the wards and hear them read. I forgot we were already having our hands a bit full, but meal hours were flexible those days, and taking one or two who could sing and read a bit I'd go in to them and we'd have times of story and song. We found one woman in the class there that is full of promise. She has a strong character, reads very rapidly, and is friendly toward the gospel message. She has a husband who hates the foreigner and his message, but we believe she has character enough to follow in the light as the Spirit works in her heart. I have heard nothing of her since coming away, but shall make it a point to hunt her up when I go back there the coming year. There are not a few unbound feet among them there, while here the women are like rock—will not make the sacrifice it costs. But we are hopeful.

In Fen Chou Fu there is the greatest need for a girls' school. At present we should feel sorry could the older girls be kept away from here, for they are such an integral part of our school. But there are many girls there that would come in to read for the day and run back again after school hours. But dear Mrs. Atwood's hands are full—so full. Our hope truly lies in the girls now in Bridgman School. There are three of no small promise, but they are still two and three years out of reach. Then in our school here we have several such nice girls, who will in time be sturdy helpers, we trust.

Our schoolhouse is now under roof, and we will have a comfortable schoolroom, and off from it a recitation room for Mrs. Hemingway's and my work. There is still much to do all around before we are ready for the girls in the fall. I have spent quite a little time out among the masons and carpenters, to be sure they would use good work and materials.

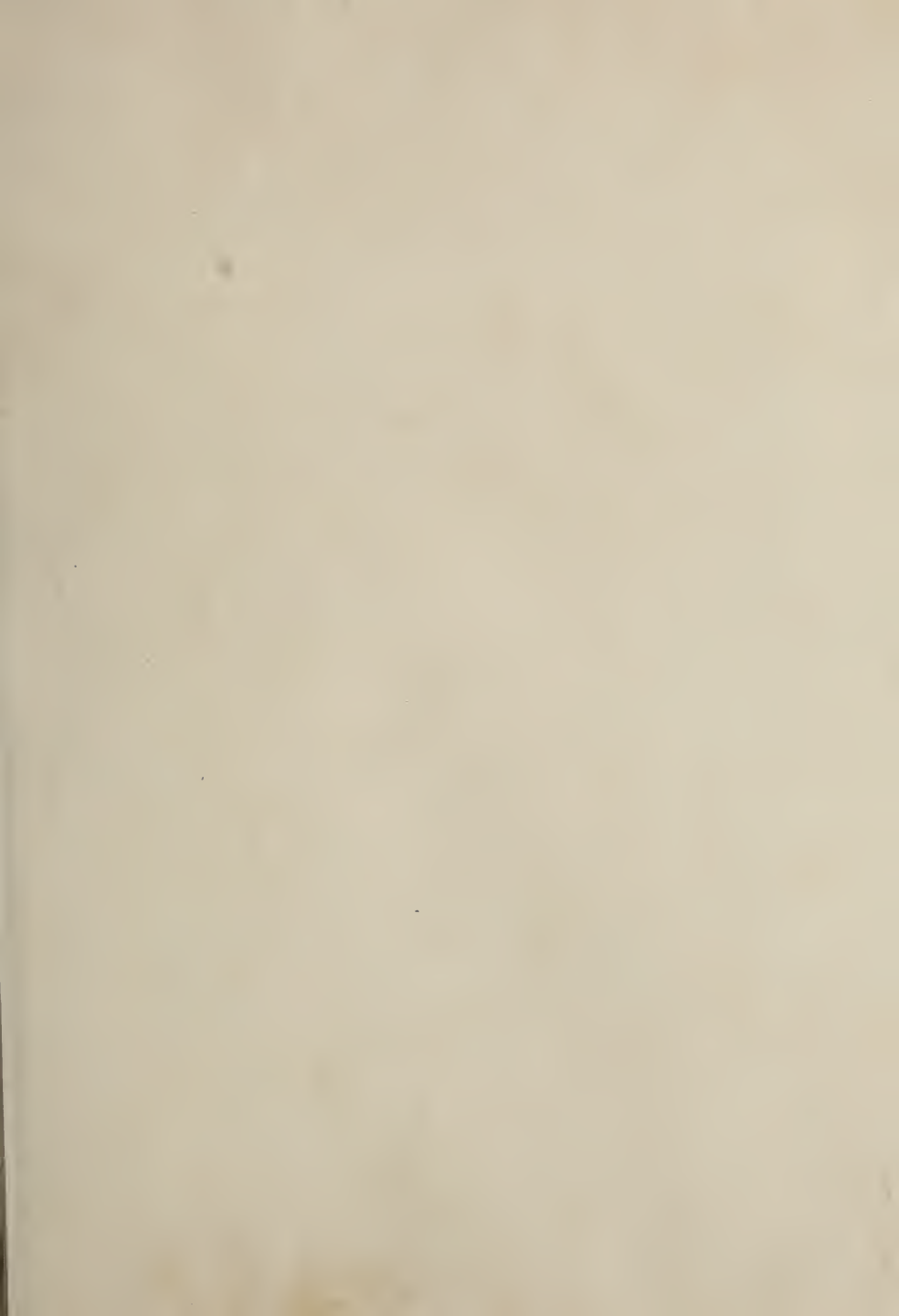
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COLORADO	67 72	PENNSYLVANIA	7 84
ILLINOIS	6,801 26	INDIA	10 00
INDIANA	299 70	MISCELLANEOUS	370 11
IOWA	4,132 38		
KANSAS	430 42	Receipts for the month . . .	\$16,173 73
MICHIGAN	893 18	Previously acknowledged . . .	73,678 62
MINNESOTA	47 27	Carried forward	30 58
MISSOURI	811 40		
MONTANA	12 00	Total since October, 1905 . . .	\$89,882 93
NEBRASKA	5 00		
NORTH DAKOTA	22 08		
OHIO	159 73		
OKLAHOMA	97 91		
SOUTH DAKOTA	240 05		
WISCONSIN	1,685 93	Receipts for the month . . .	\$56 22
WYOMING	2 75	Corrected, previously acknowledged . . .	1,089 05
MASSACHUSETTS	77 00	Total since October, 1905 . . .	\$1,145 27

MISS FLORA STARR, Ass't Treas.



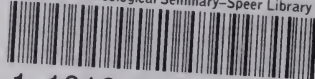
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